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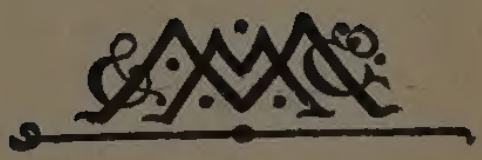
AN ELEMENTARY INTRODUCTION

TO THE

BOOK OF COMMON PRAYER.



AN ELEMENTARY INTRODUCTION

TO THE

Book of Common Prayer.

BY THE

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Καὶ λέγει αὐτοῖς, Γέγραπται, Ὁ οἶκός μου
ΟΙΚΟC ΠΡΟCΕΥΧΗC κληθήσεται.

S. Matt. xxi. 13.

"Concerning the place of assembly although it serve for other uses as well as this, yet seeing that our Lord Himself hath to this as to the chiefest of all other plainly sanctified His own temple, by entitling it "the House of Prayer," what preeminence of dignity soever hath been either by the ordinance or through the special favour and providence of God annexed unto His Sanctuary, the principal cause thereof must needs be in regard of Common Prayer."—Hooker, *Eccl. Pol.* v. xxv. 2.

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PREFACE.

A fifth edition of the *Elementary History of the Book of Common Prayer* having been called for, the opportunity has been taken at the suggestion of many engaged in Education of introducing several important additions.

Besides the re-arrangement, therefore, of the work generally, which was carried out in the third Edition, the Historical portion is now supplemented not only by an *Explanation of the Morning and Evening Prayer*, and of *the Litany*, but also of *the Service for the Holy Communion*, and *the Baptismal* and *Confirmation Offices*.

As in the other Class-Books of the Series, Notes have been subjoined and references given to larger works, and it is hoped that the volume will be found adapted for use in Schools, and a suitable manual for the Oxford and Cambridge Local Examinations.

Some of the papers set in these Examinations have been printed in the Appendix.

As in the Class-Book of the Catechism, I have to acknowledge my great obligations to W. A. Brunton, Esq., for the trouble he has taken in revising the sheets and enlarging the Index.

King's College School,
Easter Term, 1877.

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PART I.

GENERAL HISTORY OF THE BOOK OF COMMON PRAYER.

CHAPTER I.

SERVICE-BOOKS OF THE EARLY CHURCH.

A. D. 1—590.

1. **Early Origin of the Book of Common Prayer.** The construction of our *English Book of Common*[1] *Prayer* can only be understood by reference to the earlier forms from which it is derived. It is an inheritance that has come down to us from the remote ages of Christianity, and originated in the Form of Worship that was used by the Apostles.

[1] Common = *used by all, serving for all.* Common Prayer is distinguished from *private* or *family* prayer by Latimer in his first sermon on the Lord's Prayer, where he says, "I told you of the diversity of prayer, namely, of the *common* prayer, and the private;" also in Stat. 2 and 3, Edw. VI. c. 1, where "*common* and *open* prayer" is distinguished from "private prayer." Similarly in the Prayer of St Chrysostom we have "*common* supplications;" and in Acts ii. 44, we read that "the believers had all things *common;*" in Tit. i. 4, of "the *common* faith," in Jude 3, of "*the common* salvation;" Bacon also speaks of "Princes that ought to be *common* parents;" *Essays*, xv. 55. Compare "Oure ffadire þe byschoppe hase ordeyned for þe *comone* profett;" *Religious Pieces in Prose and Verse*, p. 2; *Early English Text Society;* and see the *Bible Word-Book*, pp. 118, 119.

2. **Apostolic Custom.** Respecting this earliest Form of Worship, we gather from the New Testament that the first believers[1] (1) *continued stedfastly in the Apostles' doctrine;* (2) *persevered in fellowship and communion*[2] *with one another;* (3) *attended constantly on the breaking of the Bread*[3]*;* and (4) *were stedfast in public and private prayers*[4].

3. **The Breaking of the Bread,** or celebration of the Eucharist, was at first, and for some time, till abuses[5] put an end to the practice, inseparably connected with the chief actual meal of each day. Though from the scarcity of documents of that age we have no actual proof of the fact, still it is in the highest degree probable that in this solemn act the Apostles used some form of sound words, that at least they did what they saw their Lord do, recited the words of institution, and used the Lord's Prayer.

4. **Earliest Forms not written.** From the age, however, of the Apostles downwards some Form, some Liturgy[6], was always used in every branch of the Ca-

[1] Ἦσαν προσκαρτεροῦντες τῇ διδαχῇ τῶν Ἀποστόλων. Acts ii. 42.

[2] Τῇ κοινωνίᾳ, Acts ii. 42, explained by the εἶχον ἅπαντα κοινὰ in verse 44.

[3] Τῇ κλάσει τοῦ ἄρτου, Acts ii. 42, where the force of the article is to be observed.

[4] Ταῖς προσευχαῖς, Acts ii. 42, which would include (i) attendance at the public prayers in the Temple at the stated hours, (ii) private prayer among themselves.

[5] See Guericke's *Antiquities of the Christian Church,* p. 246.

[6] Liturgy comes from the Greek λειτουργία, which word has passed through the following meanings: (1) *A civil service,* or *state burden,* especially in the technical language of Athenian law: (2) *A function* or *office of any kind:* (3) *Sacerdotal ministration* especially, whether among heathen nations, or among the Jews (Heb. viii. 6, ix. 21); (4) *The Eucharistic services:* and thence (5) more generally, *Set forms of divine worship.* See Prof. Lightfoot on Philippians, ii. 17.

tholic Church. It does not appear indeed that during the ages of persecution these Forms were written down. For there is no record of any seizure of the ritual books of the Christians by the heathen, and the more sacred portions of the public service were concealed from all but communicants[1].

5. **Testimony of Justin Martyr.** The earliest account of the Service used in the Christian Church is that given by Justin Martyr (A.D. 140), in his *Apology* for the Christians, addressed to the Emperor Antoninus Pius[2]. From it we gather (1) that on a stated day, called Sunday, the early Christians, whether dwelling in towns or in the country, were wont to assemble in one place; (2) that the memoirs of the Apostles or the writings of the Prophets were then read as long as time permitted; (3) that, when the reader had ceased, one of the brethren who presided delivered a discourse, exhorting those assembled to the imitation of the good things read; (4) that then all stood up together and offered prayers; (5) that, prayer[3] being ended, Bread was brought in, and Wine mixed with water, and placed before the President, who offered up prayers and praises, at the close of which the people said *Amen;* (6) that the consecrated elements were then distributed and received by every one, and a portion was sent to those who were absent.

6. **Some Form probable.** While in this account there are no signs of a written, or indeed of a settled ritual, it may be reasonably argued that in the consecration of the elements some well-known and well-remembered form of prayer and thanksgiving was used, to which additions were made as time went on.

[1] See Guericke's *Antiquities*, p. 260.

[2] S. Justini *Apologia*, Chaps. LXVI, LXVII.

[3] Καὶ παυσαμένων ἡμῶν τῆς εὐχῆς, ἄρτος προσφέρεται καὶ οἶνος καὶ ὕδωρ, καὶ ὁ προεστὼς εὐχὰς ὁμοίως καὶ εὐχαριστίας, ὅση δύναμις αὐτῷ, ἀναπέμπει. Just. *Apol.* cap. LXVII.

7. **Rise of various Liturgies.** Now in early times the Bishop of each diocese had authority to arrange such services of prayer and thanksgiving[1]. Hence there arose different Liturgies, marked by peculiar features, though all were based on a common original. Thus we have five Greek Liturgies, of acknowledged antiquity. of which the earliest bears the name of *St Clement*, while the others are called *St James'*, *St Mark's*, *St Chrysostom's* and *St Basil's*[2]. We have also the old Roman Liturgy, such as it was used by Popes Leo in A.D. 440, Gelasius in A.D. 492, and Gregory the Great in A.D. 590. There is also the Ambrosian rite (A.D. 374), which was maintained for several centuries in the Church of Milan, and which is still used; and again there is the Mozarabic[3], or the ancient national Liturgy of Spain, which has a groundwork coeval with the introduction of Christianity into that country.

CHAPTER II.

SERVICE-BOOKS OF THE EARLY ENGLISH CHURCH.

A.D. 590—747.

1. **The Gallican Liturgy.** Besides the Liturgies already enumerated, special mention ought to be made of the Gallican[4] Liturgy, or that of the Church of France. This ancient Liturgy may be traced with much

[1] See Maskell's *Ancient Liturgy of the Church of England*, Preface, p. xxiii.

[2] See Guericke's *Antiquities*, p. 261.

[3] The *Mostarabes* were tribes dwelling in the midst of the Arabians without belonging to them, and consequently the *Officium Mostarabicum* or *Mozarab*, would be the Liturgy of the Christians dwelling in the Arabian territory. Guericke, p. 263.

[4] "Cum una sit fides, diversæ sunt Ecclesiarum consuetudines, et altera consuetudo missarum est in Romana

probability to very early times, and is supposed to have been compiled from Eastern sources by Cassian[1].

2. **Used in England.** In early times there was a close and intimate connection between the Churches of France and England, and it was probably the Gallican Liturgy, which was used by the early British Church till the end of the sixth century. At that period, however, Christianity in this island had retired before the heathen Saxon invaders, and had found refuge in the wild districts of Wales and Cornwall, in the Scottish Hebrides and in Ireland[2].

3. **Landing of Augustine.** In the year A.D. 597 Augustine landed in the Isle of Thanet, having been sent from Rome as a missionary to the Saxons by Gregory the Great. There is no doubt that he brought with him the ritual which was at that time used at Rome, and that, on his journey through France, where he had stayed some months, he had become acquainted with the Gallican Liturgy.

4. **His doubts.** Accordingly, when king Ethelbert had been baptized in the old Church of St Martin, in the outskirts of Canterbury, and his example had been followed by many of his subjects, Augustine had much doubt what form of service ought to be adopted by the new converts.

5. **Advice of Gregory.** In his perplexity, therefore, he resolved to appeal to Gregory and seek from him advice as to the course he ought to pursue. Gregory replied in a wise and catholic spirit:—"You, my brother, are acquainted with the customs of the Roman Church, in which you have been brought up. But it is

ecclesia, altera in *Galliarum* Ecclesiis tenetur." Greg. *Ep.* XI. 64.

[1] See Palmer's *Orig. Liturg.* I. 153; Freeman's *Principles of Divine Service,* II. 399.

[2] See Stillingfleet's *Antiquities of the British Churches.*

my pleasure that if you have found anything either in the Roman or the Gallican or any other Church, which may be more acceptable to Almighty God, you carefully make choice of the same; and sedulously teach the Church of the Angles, which is at present new in the Faith, whatsoever you can gather from the several Churches. For things are not to be loved for the sake of places, but places for the sake of good things. Select, therefore, from each Church those things that are pious, religious and correct, and when you have made these up into one body, instil this into the minds of the English for their use[1]."

6. **Course adopted by Augustine.** Thus advised Augustine followed the principle upon which the Rituals of the Western Churches had been remodelled. He took for his groundwork the Form of Service then used in the South of France, but introduced certain details, which are traced to the Roman Ritual, as arranged by the Popes Gelasius and Gregory.

7. **Opposition of the British Church.** This Ritual differed from that of the ancient British Churches, which, though much depressed, were far from being extinguished[2], and were at issue with the Roman missionaries on several points of discipline and ceremonial observance[3]. Augustine was strongly prepossessed in favour of the Roman system; the chief of the British Churches held as strongly to their ancient customs; and

[1] Bede, *H. E.* I. 27. "Non enim pro locis res, sed pro bonis rebus loca amanda sunt."

[2] Bede mentions "septem Brittonum episcopi et plures viri doctissimi." *H. E.* II. 2.

[3] Especially the observation of Easter, which the early British Christians, in common with the Irish and Scottish, kept on the same day as the Jewish Passover, the 14th day of the moon, whatever day of the week that might be, while the Roman Church kept it on the Sunday following the full moon happening upon or next after the 21st of March.

thus all hope of communion between the two parties was destroyed[1]. In the course of time, however, many causes[2] tended to promote the spread and ascendancy of Roman influences, and at length the Council of Cloveshoo (A.D. 747) formally sanctioned the observance of the Roman Ritual[3]

CHAPTER III.

SERVICE-BOOKS OF THE MEDIÆVAL ENGLISH CHURCH.

A.D. 747—1080.

1 **Conformity not general.** The conformity, however, thus attained had chiefly respect to the time of the observance of festivals, and the use of the Roman or Gregorian chant. Uniformity of Service, as we understand it, did not exist. The reception of the order of the Roman Church was not uniform in all the churches of the country. The bishops did not cease to exercise their power within their several dioceses to order rites and ceremonies; nor did all the churches, still less the monasteries, follow the custom of a cathedral.

2. **Varieties of Service-books.** These causes tended to promote the introduction of a great variety of Service-books, for there was no printing-press, from which a number of copies could be issued, exactly alike. Each book was written, mostly upon vellum, by the hand of a scribe. He prepared it for the especial use of some particular Church, carefully retained the dis-

[1] See Bede, *H.E.* II. 2.

[2] See Hardwick's *Church History, Middle Age*, p. 14.

[3] "Tertio decimo definitur decreto, ut uno eodemque modo dominicæ dispensationis in cœna sacrosanctæ festivitatis, in omnibus ad eas rite competentibus, id est, in baptismi officio, in missarum celebratione, in cantilenæ modo, celebrentur juxta exemplar quod scriptum de Romana habemus ecclesia." *Concil. Cloveshoviæ*, Mansi, XII. 399.

tinctive peculiarities of the diocese, and introduced any varieties of ceremonial which had become the custom of the Church, as for instance, in the parochial festival of the saint to whom the Church was dedicated.

3. **Origin of Uses.** Hence arose the various Uses. mentioned in the original Preface[1] to the Book of Common Prayer, such as the *Salisbury* Use, the *Hereford* Use, the Use of *Bangor*, of *York*, of *Lincoln*[2]. Moreover while these were the principal varieties of Use followed in the parish churches, the several orders of monks, as also the various collegiate institutions[3], had their own ritual.

4. **The Norman Conquest.** After the Norman Conquest, A.D. 1066, Norman ecclesiastics filled the best of the English bishoprics and abbacies. They brought into the country a new style of chanting invented by William of Fescamp, which they endeavoured to force upon the Saxon monks. Amongst others Abbot Thurstan (A.D. 1083) attempted to thrust it upon the monks of Glastonbury. This they strenuously resisted. Thereupon tumult and bloodshed ensued. Armed soldiers drove the monks from the chapter, and slew many of them in the church[4].

5. **The Use of Sarum.** This outrage is supposed[5] to have drawn the attention of Osmund bishop of Salis-

[1] That is the Second Preface, drawn up in 1549; the first Preface did not appear till the last revision in 1662.

[2] Besides these there were other diocesan Uses, such as the Use of *Exeter*.

[3] Thus Grandisson, Bishop of Exeter (A.D. 1339), orders the divine office in his newly founded Church of St Mary at Ottery, to be performed by the canons according to the order which he had extracted for them from the Uses of Exeter and Sarum. There was also the Use of St Paul's. See Dugdale's *History of St Paul's*, p. 24.

[4] See Symeon of Durham, *Scriptores* x. col. 212; also the *Anglo-Saxon Chronicle*.

[5] See Palmer's *Orig. Liturg.* pp. 186 sq.

bury and Chancellor of England (A.D. 1085) to the varieties of ritual used in the different churches. On the occasion, therefore, of the opening of his new cathedral, he resolved to revise all the Service-books. Collecting together a body of clergy learned and skilled in chanting, he carefully remodelled the existing Offices[1], and the USE OF SARUM was wholly or partially adopted in various parts of England, especially the south[2].

6. **Various Ritual Books.** We are so accustomed to our Prayer-Book, as containing, together with a Bible, every part of our Public Worship, and indeed all the authorised Services, that the mention of ritual books may excite surprise. But these were many and various, and were known by different names, such as "the Masse-Booke, the Graile[3], the Hympnal[4], the Antiphoner[5], the Processyonall, the Manuel[6], the Por-

[1] "Hic composuit librum ordinalem Ecclesiastici officii quem *consuetudinarium* vocant, quo fere tota nunc circ. A.D. 1200, Anglia, Wallia, et Hibernia utitur." Brompton's *Chron.* col. 977.

[2] The other Uses, however, continued till the sixteenth century, and those of *York* and of *Hereford* were of sufficient importance to be printed.

[3] The *Graile* (or *Graduale*, or *Gradale*) and the *Processional* contained the chants to be sung by the Choir at the service of High Mass, and was so called from certain short phrases sung after the Epistle *in gradibus*, on the steps of the altar.

[4] The *Hympnal* contained the ecclesiastical and other Hymns, which were sung in the Church service. To these Litanies and Prayers were sometimes added. Maskell's *Liturgy*, p. ix. and n.

[5] The *Antiphoner* contained (1) the Introits and other Antiphons, with their music, which were sung during the celebration of the Communion; and (2) at the end of the XVth century, the Antiphons which were to be sung at Matins, Lauds, and at the other Canonical Hours.

[6] The *Manual* was the Book of *Occasional Offices* containing the Services for Baptism, Matrimony, the Visitation of the Sick, the Churching of Women, Extreme Unction, Burial, and others of less frequent use.

teaus, and the Prymer, both in Latine and also in English."

CHAPTER IV.

THE BREVIARY, THE HOURS, AND THE PRYMER.

A.D. 1085—1509.

1. **Three Books** call for special remark in any account of the devotional books of the Middle Ages, particularly in connection with the history of our present Book of Common Prayer. These are (1) *The Breviary;* (2) *The Hours;* and (3) *The Prymer.*

2. **The Breviary.** Towards the end of the eleventh century the ancient offices of the Church were collected, arranged, improved, and shortened[1] by the authority of Pope Gregory VII. (A.D. 1073—1086). The Book containing these Offices was called *The Breviary,* and in its full and settled state included *the whole offices of the Canonical Hours throughout the year, arranged in order under their respective days*[2].

[1] "Certe vetustis sæculis Præfationes complures in usu fuere. Hasce Sanctus Gregorius M. ad paucas nunc usitatas redegit ..... Cur autem a sancto Gregorio Pontifice *breviata* fuerit Liturgia, id factum suspicari licet ad majus Fidelium commodum, atque ut omnes divinis Mysteriis interesse possent." Muratori, *de rebus Liturg.* XIV.

[2] In England this Book was called the *Portifory or Breviary according to the Use of the most famous Church of Sarum,* or of *York,* as the case might be. Its common English names, which were variously spelled, as *Portfory, Porteau, Portuary, Portuis, Portuane, Porthoos, Portas,* come from the Latin *Portiforium,* through the French *Portehors,* and denoted the *portability* of the Book, "quod foras facile portari possit." Comp. Ascham's *Schole-Master,* p. 164, Ed. Mayor. "Therefore did some of them at Cambridge cause hedge priestes fette out of the contrie to be made fellowes in the universitie: saying in their talk privilie and declaring by their deeds openlie, that he was felow good enough for their tyme, if he could were a goune and a tipet cumlie, and

3. **The Apostolical Hours.** It is not known at what early period the Canonical Hours of Prayer were settled in the Christian Church. The earliest daily Offices were Matins and Vespers, but services for other hours probably existed from an early period as private or household devotions. The first Christian converts would naturally follow the Jewish hours of prayer, and Tertullian (A.D. 200) calls the 3rd, 6th, and 9th *the Apostolical Hours*[1]. In time of persecution, Christian assemblies were held at night; and when the cause ceased, the practice was continued in remembrance of their sufferings, and in commemoration of the martyrs, until experience showed the danger of such meetings. Hence the service of "Nocturns" became joined with that of "Lauds," the nightly service of psalmody, reading and prayer, with the service of thanksgiving for the opening day, and the whole service was called *Matins*. Thus seven hours were appointed for the Church's prayer, at dawn, and at the first, third, sixth, ninth, eleventh, and twelfth hours of the day.

4. **The Canonical Hours.** About the period of Benedict (circ. A.D. 530) we find the Churches of Rome and Milan, of France and Spain, completing their ritual, and while differing from each other in many particulars, all adopting the following scheme:—

(1) *Nocturns*, or *Matins;* properly a night-service, used before daylight, mostly with twelve Psalms, read in course, and lessons more or fewer;

(2) *Lauds:* an *early morning* service, generally

have hys crowne shorne faire and roundlie, and could turn his *Porterre* and pie readilie." Comp. also Becon, (*Works*, p. 417), "*Antichrist* repelleth and putteth back none from taking care of souls, if he can read his *Portasse* and his Missal, and bee well sene in the pye."

[1] "Horas insigniores, Apostolicas;" Tertull. *De jejuniis*, cap. x.

joined on to the former at daybreak, with fixed Psalms and Canticles;

(3) *Prime*, a *later morning* service, with fixed Psalms;

(4) *Tierce*[1] or *Terce*, at 9 A.M.;

(5) *Sext*, at noon;

(6) *None*[2], at 3 P.M.; all with fixed Psalms;

(7) *Vespers*, or *evening* service, with four or five Psalms read in course, and Canticle;

(8) *Compline*[3], a service at bed-time, with fixed Psalms.

The services of these[4] Hours were generally called "the Divine Office," or the "Canonical Hours," and were formed with Prayers, Psalms, Hymns and Canticles, with Lessons out of Scripture, and writings of the Fathers. The Book containing this course, as was said before, was, towards the end of the eleventh century, called *the Breviary*, and in England the *Portefory* or *Porteau*.

5. **The Hours.** Besides the greater services of the Breviary appointed for the Canonical Hours smaller Offices were prepared, to be used at the same time for greater devotion. Such were *the Hours of the Holy*

[1] Tierce = "the *third* hour," from the Latin *tertius*, through the French.

[2] None = the *ninth* hour, from the Latin *nonæ*, *novem*, nine.

[3] Compline = *completorium*. "What is meant by this word *Complene?* This word Complene, is no more to say but an accomplishment for complere = to fill up or fulfilling. And for so much as of all the services that are daily done in the Church, this is the last, therefore it is called Complene, as who should say, that in the same all the holy service of the day is fully *complete* and *ended*." Bishop Hilsey's *Primer*, A.D. 1539; Burton's *Primers*, p. 363.

[4] These Services were called by our Anglo-Saxon forefathers (circ. A.D. 1000) *Uhtsang*, *Primesang*, *Undersang*, *Noonsang*, *Evensang*, and *Nightsang*. See *The Canons of Ælfric*, XIX. Wilkins, I. 252.

Spirit, of *the Blessed Trinity*, of *the Cross*, and, the most complete of all, *the Hours of the Blessed Virgin*, commonly called *the Little Office*. Before the middle of the sixth century this Office received the Papal authority to be said by certain orders of monks in addition to the *Divine Office*.

6. **Its Contents.** This Office of *the Hours* was revised by Peter Damian (A.D. 1056), and was very much used by the laity. As prepared for them it varied very much in its contents. Sometimes it was a small volume, or a roll of vellum, containing only the Hours of the Virgin; sometimes the Litany, and occasional prayers were added. Sometimes it was a considerable volume[1], and contained also the Office of the Dead, the Penitential Psalms, and various Offices, hymns and prayers, while sometimes English prayers were mingled with the Latin, or English devotional forms were attached to the Psalms.

7. **The Prymer.** Thus we see that at a very early period the craving for a Service, which the people could understand[2], was sensibly expressed, and English Versions of the Hours and occasional devotions were in circulation. Such small Manuals, containing the first lessons of religious belief and practice, were called *Prymers*, and in their earliest form may have been known among the Anglo-Saxons, as containing *the Creed*, *the Lord's Prayer*, and *the Ten Command-*

[1] Many copies of this favourite book exist in manuscript, and in printed editions: some of the manuscript volumes are most beautifully illuminated, with scroll-work, and initial letters, and with miniatures and armorial bearings of the owners, pictures of the life and sufferings of our Blessed Lord, of the saints and martyrs, or pictures descriptive of the offices, such as of Psalmody, or of the Vigils, or Burial.

[2] This was no new thing, but a gradual return to the custom of primitive times. The worship of the early Churches was in the people's language, whether Greek or Latin.

ments, to which were added, as time went on, *the Seven Works of Mercy, the Seven Sacraments of Grace, the Two Precepts of the Gospel*, and such like[1].

8. **Its Contents.** Springing from such early manuals, *the Prymer* is commonly mentioned in the fifteenth century as a well-known book of private devotion, containing certain set prayers and offices. Sometimes it was in English, or in English and Latin, and sometimes in Latin with occasional portions in English. The earliest known copy belongs most probably to the latter part of the fourteenth century, and was revised and republished in the reign of Henry VIII., A.D. 1545[2].

[1] See Hardwick's *Church History, Middle Age*, pp. 448, 449.

[2] The following Table exhibits at one view the contents of these two Primers.

(i) *Contents of the Prymer*, (circ. A.D. 1400.)

Matins and Hours of our Lady.
Evensong and Compline.
The vii. penitential psalms, [Ps. vi. xxii. xxxviii. li. cii. cxxx. and cxliii.]
The xv. psalms, [Ps. cxx—cxxxiv.]
The Litany.
Placebo and *Dirige*, or the Office of the Dead.
Dirge.
The Psalms of Commendation, [Ps. cxix.]
Pater noster.
Ave Maria.
Creed.
The Ten Commandments.
The seven deadly sins.

ii. *Contents of the Primer*, (A.D. 1545.)

The Contents of this book.
The Kalendar.
The King's Highness' Injunction.
The Prayer of our Lord.
The Salutation of the Angel.
The Creed or Articles of the Faith.
The Ten Commandments.
Certain graces.
The Matins.
The Evensong.
The Compline.
The seven Psalms.
The Litany.
The Dirge.
The Commendations.
The Psalms of the Passion, [Ps. xxii. lxix. lxxxviii. li. and lix.]
The Passion of our Lord.
Certain godly prayers for sundry purposes.

CHAPTER V.

REVISION OF CHURCH-BOOKS IN THE REIGN OF KING HENRY VIII.

A.D. 1509—1547.

1. **Commencement of the Reformation.** From what has been already said it is clear that for many years preceding the sixteenth century there had been an ever-increasing craving for a Service which the people could understand, and that a corresponding number of forms of worship and of private devotions had been put forth in the mother tongue. During the latter years, however, of the reign of Henry VIII. the change that was coming over men's minds was still further perceptible. As early as A.D. 1516 the Sarum Breviary was revised, and in 1533 a carefully edited Missal of the Use of Sarum was printed, with increased clearness of reference to all passages taken from Holy Scripture. In the year 1525 appeared the first edition of Tyndale's New Testament[1], and in 1534, the second year of Cranmer's archbishopric, the Convocation petitioned the king to authorise an English Version of the whole Bible for general distribution[2].

2. **Coverdale's Bible.** In the following year, 1535, appeared Miles Coverdale's translation of the Bible, dedicated to the king, and two years afterwards the Bible, called *Matthew's Bible*, translated by Tyndale, Rogers, and perhaps Coverdale, was put forth[3]. In 1538, appeared, either separately, or attached to the Prymers, the Epistles and Gospels in English, and in the April of 1539 the whole Bible was issued, with an

[1] See Hardwick's *Middle Age*, p. 196, n.

[2] See Anderson's *Annals of the English Bible;* Hardwick's *Middle Age*, p. 196, n.

[3] See Blunt *on the Reformation*, p. 187.

able preface by Cranmer himself, and is therefore called "Cranmer's" or the "*Great Bible.*" Moreover, on the 6th of May, 1541, a proclamation ordered that every parish, which had not yet provided a Bible, should not fail, before the Feast of All Saints, to "buy and provide Bibles of the largest and greatest volume, and cause the same to be set and fixed in the parish church[1]."

3. **Revision of Church-books.** While provision was thus made for the distribution of the Scriptures in the vulgar tongue, the revision of the Service-books was not neglected. In 1542 it was proposed in Convocation that the Church-books, Portfories, Missals, and others, should be corrected and reformed, and that the names of Popes and Thomas à Becket should be carefully erased[2]. At the same time a new edition of the Sarum Breviary was issued, and the House of Bishops decided that its use should be observed throughout the province of Canterbury.

4. **The Bible to be read in English.** The House of Bishops, however, took a still more important step by ordering that "every Sunday and holiday throughout the year, the Curate of every parish church, after the *Te Deum* and *Magnificat*, should openly read to the people one chapter of the New Testament in English, without exposition, and when the New Testament was read over, then to begin the Old." Thus the reading of Scripture in English in the Public Service of the Church was formally authorised, and the way was prepared for the further substitution of English for Latin in the prayers.

5. **The English Litany.** The first change in this respect was made in the Litany. This peculiar and ancient form of supplication had been in the hands of

[1] The price of the Bible was also fixed at 10*s.* unbound, or 12*s.* "well and sufficiently bound, trimmed and clasped."

[2] Wilkins' *Concil.* III. 861.

the people in their own tongue in the Primer, certainly for a hundred and fifty years. In the year 1544, however, it was carefully revised by Cranmer, who, besides the old Litanies of the English Church, had also before him the Litany, formed from the same ancient model which had been prepared by Melancthon and Bucer, in 1543, for Hermann, the Archbishop of Cologne[1].

6. **Common Prayer.** The chief alterations he introduced consisted in the omission of a long list of names of saints, which had gradually been inserted in the Western Litanies, though he still retained three clauses, in which the prayers of the Virgin Mary, the angels, and the patriarchs, prophets, and Apostles, were desired. With this exception our English Litany[2] was set forth for public use by command of Henry VIII., on the 11th of June, 1544, in its present form, and very nearly in its present words. In the preface to this Litany occurs the well-known phrase, which distinguishes our Prayer-Book. Cranmer writes:—"It is thought convenient in this *Common Prayer* of procession to have it set forth and used in the vulgar tongue, for stirring the people to more devotion," and thus shows his desire to make the Public Service of the Church congregational, and so conformable to the custom of primitive times.

CHAPTER VI.

THE FIRST PRAYER-BOOK OF EDWARD VI.

A.D. 1547—1549.

1. **Accession of Edward VI.** On the accession of

[1] See Hardwick's *Reformation*, p. 206, note 2; and *the Three Primers*, Ed. Burton.

[2] It has been reprinted by the Parker Society in the Appendix to the volume of *Private Prayers of the reign of Q. Elizabeth.*

Edward VI. (Jan. 28, 1547), the first progressive measure towards Reformation was to provide Scriptural instruction for the people. Accordingly the First Book of Homilies[1] was published to be read in the Churches on Sunday, and a translation of the Paraphrase of Erasmus on the Gospels and Acts of the Apostles was directed to be studied by the clergy, and to be set up in the Churches, together with the Great Bible[2].

2. **The Epistle and Gospel in English.** Injunctions and Articles of Enquiry were also issued with a royal Visitation in September, which renewed the orders of Henry VIII. against superstition and the Pope. Besides this it was directed that on every Sunday or holiday one chapter of the New Testament should be read at Matins, and at Evensong one chapter of the Old Testament, and that *the Epistle and Gospel at high mass should be in English*[3].

3. **The Order of the Communion.** In issuing these injunctions the royal Council acted under the authority of the late king's will, but further changes were now aimed at. And, first, the Lower House of Convocation turned their attention to reforms in the Church Service, which had been for some time in contemplation, and approved a proposition introduced by the archbishop for administering the Communion in both kinds. The change was accepted by the Parliament, who empowered certain bishops and divines associated with Cranmer to assemble at Windsor, and draw up an *English*

[1] Of these *Homilies* (twelve in number) three at least, including that *Of the Salvation of Mankind*, or Justification, appear to have been written by Cranmer himself, while those *Of the Misery of all Mankind*, and *Of Christian Love and Charity*, were the work of Bp. Bonner and his chaplain. See Hardwick's *Reformation*, p. 211, n.

[2] See Blunt *on the Reformation*, pp. 200, 201.

[3] Cardwell's *Documentary Annals*, Vol. I. p. 54.

Order of the Communion. This appeared in 1548. It was not a full Communion Office, but an English form of Communion for the people, grafted on the Latin Office for the Mass[1]. Thus the Cup was formally restored to the laity, and "the Mass" turned into "the Communion."

4. **The First Prayer-Book of Edward VI.** This "Order of Communion" had been published with all possible speed, and was only intended to serve until a more complete Book could be prepared. The divines[2], therefore, assembled at Windsor, continued their deliberations, and before the end of the year, with the sanction of Convocation, presented the *Book of Common Prayer* to the king, to be by him laid before Parliament.

5. **Discussion in the Commons.** Before the Book

[1] In preparing those portions which did not exist in the Latin Office, the Book commonly known as *Hermann's Consultation* was followed. It had been drawn up in 1543, with the assistance of Bucer and Melancthon. To it may be traced the idea and the subject-matter of (1) the *Exhortation*, (2) the *Confession*, and (3) the *Comfortable Words* in the present Communion Office. See Hardwick's *Reformation*, p. 212, and notes.

[2] The "notable learned men" associated with Cranmer in the work of revising the old Service-books, were George Day, bishop of Chichester, Thomas Goodryke, of Ely, John Skyp, of Hereford, Henry Holbeach, of Lincoln, Nicholas Ridley, of Rochester, Thomas Thirleby, of Westminster; Dr May, dean of St Paul's, John Taylor, dean (afterwards bishop) of Lincoln, Dr Haines, dean of Exeter, Dr Robertson (afterwards dean of Durham), Dr John Redman, Master of Trinity College, Cambridge, and Dr Richard Cox, almoner to the King (afterwards bishop of Ely). The Commission included more names than these and it is certain that all did not equally approve the work: Day refused to subscribe; and Thirleby and Skyp joined with him in a protest against the act of Uniformity; and probably Robertson and Redman liked it as little. The persons actually engaged in the work were probably Cranmer, Ridley, Goodrich, Holbeach, May, Taylor, Haines and Cox.

passed the Commons, a public disputation was held on the manner of Christ's presence in the Eucharist, with the design of laying open the arguments which had weighed with the bishops and divines in altering or retaining the old services[1]. After this, the Book was readily accepted by the Parliament, and the Act of Uniformity, Jan. 15, 1549, ordered the administration of the two Sacraments, and all other common and open prayer to be said and used in every parish of the king's dominions, "England, Wales, Calais and the marches of the same on Whitsunday, June 9, 1549."

6. **Objects of the Compilers.** The objects of the compilers of *The First Prayer-Book of Edward VI.* are stated in the Preface. They were (1) that the whole realm should now have but one Use in Divine Service; (2) that the rubrical directions should be simplified; (3) that the Psalms should all be repeated in their order, instead of a few being said daily and the rest entirely omitted; (4) that the Lessons should include the whole Bible, or the greatest part thereof, in a continuous course; (5) that the reading of the Chapters should not be interrupted by Anthems, Responds, and Invitatories; (6) that nothing should be read but "the very pure word of God, the Holy Scriptures, or that which is evidently grounded upon the same"; and (7) that all should be in the English tongue.

7. **The Principles that guided them.** It is clear, then, that it was the wish of the first Reformers, not so much to compose new materials as to preserve carefully, as far as was possible, the order of the several elements of the earlier services. "They did not unmannerly reject those Offices of the Church which, however cor-

[1] On this important disputation, see Treherne's Letter to Bullinger, dated London Dec. 31, 1548, quoted in Hardwick's *Reformation*, p. 213, n.: and see also Froude's *History of England*, v. 141, 142.

rupted, lost themselves in a fathomless abyss of years, and might even have partaken of something of the spirit of an Apostolic Age...These helps, which they did not disdain, they shewed themselves able to improve, correcting what was objectionable in doctrine, removing what was offensive in taste, and often communicating by some happy expression even an additional glow of devotion to passages in themselves (it might have been thought) too beautiful to touch[1]." Hence the Order of Morning and Evening Prayer, put forth in English in 1549, was the same Order of Prayer to which the people had been accustomed in their Primer, "the selfsame words in English, which were in Latin, saving a few things taken out[2]."

8. **The Principal Differences** between the first Prayer-Book of Edward VI. and that now in use are as follows:—

(A) *In the Order of Morning and Evening Prayer:*

(1) *Matins* and *Evensong* began with the Lord's Prayer and ended with the third Collect;

(2) The *Litany* was placed after the Communion Office[3], and there was no rubric to direct its use as a part of the Morning Prayer;

(3) The *Address to the Virgin Mary* was omitted, which had been retained in Henry's Litany, as also the invocation of the angels and patriarchs.

[1] Blunt, *On the Reformation*, pp. 208, 209.

[2] See the message to the Devonshire rebels, "It seemeth to you a new Service, and indeed is none other but the old; the selfsame words in English, saving a few things taken out." Foxe, *Acts and Mon.* v. p. 734.

[3] In some early editions it was added as a separate sheet at the end of the volume.

(B) *In the Communion Office:*

(1) The service began with an *Introit*, or Psalm sung as the Minister was proceeding to the altar;
(2) The Commandments were not read;
(3) The Prayers differed from our present form, but chiefly in their arrangement;
(4) The name of the Virgin was specially mentioned in the praise offered for the saints;
(5) The Consecration included a prayer for the Sanctification of the Bread and Wine with the Holy Spirit and the Word;
(6) Water was mixed with the wine;
(7) The words used in delivering the Bread and the Cup to the communicants were only the first clause of those now used;
(8) The sign of the cross was retained twice in the consecration of the Elements[1];
(9) Prayer was offered for the dead.

(C) *In the Baptismal Service:*

(1) The sign of the Cross was made upon the child's forehead and breast;
(2) A form of Exorcism was used;
(3) Trine immersion was directed;
(4) The child after baptism was arrayed in a white vesture commonly called the Chrisom, and anointed on the head;
(5) The water in the font was ordered to be changed once a month at least.

(D) *In the Burial Service:*

(1) Prayer was offered for the deceased person;

[1] As it was also in the office of *Confirmation*, *Matrimony*, and the *Visitation of the Sick*, if the sick person desired to be anointed.

(2) An Introit, Collect, Epistle, and Gospel were appointed for a Communion at a burial.

CHAPTER VII.

THE SECOND PRAYER-BOOK OF EDWARD VI.

A.D. 1549—1553.

1. **Reception of the First Prayer-Book.** The composition of the Book of Common Prayer from the old Offices caused it to be received with greater readiness than might have been expected. Learned men among the Romanizing party could conform to it, as containing the primitive elements of Christian worship, freed from the innovations of later times. Some, indeed, called it a Parliamentary religion[1], and some of the more extreme section of the Reformers found fault with it, on the ground that it was tinged with Lutheranism.

2. **Destruction of the Old Church-Books.** It might, however, naturally be expected that some would cling to the old form of service, and watch for some turn of affairs which would restore the missals to their place in the churches. The fall of the Duke of Somerset was thought to be such an event, and upon his being sent to the Tower in the autumn of 1549 it was rumoured that the Latin Service with its ceremonies would be restored. To prevent such a return a King's Letter was issued on Christmas-day to call in, and burn, deface, and destroy, all the old Church-Books, which Order of Council was afterwards confirmed and extended by Act of Parliament[2].

[1] On the religious insurrections in Cornwall and Devonshire consequent on the new Liturgy, see Froude v. pp. 168—216.

[2] Stat. 3 and 4 Ed. VI. c. 12; see Froude v. 258.

3. **John Hooper.** During the remaining portion of the short reign of Edward, the influence of the more extreme party of Reformers was on the increase. Of these none was more prominent than John Hooper, who as early as 1539 had distinguished himself by his bold denunciation of superstition and idolatry, and had been obliged to retire to Zurich. There he became acquainted with Bullinger, and on his return to England in 1548 acquired no little influence, and began to press upon the court the absolute necessity of further and more sweeping changes[1]. Like other of the more ardent Reformers, he regarded with the utmost aversion the use of ecclesiastical vestments, and when nominated to the bishopric of Gloucester pertinaciously refused to wear the scarlet portion of the episcopal robes[2]. Eventually he was committed to the Fleet by order of the Privy Council, Jan. 27, 1551, and under this pressure yielded so far as to allow himself to be consecrated (March 8), and then to preach in his pontificals before the king, on the understanding, however, that he would not be required to use the full dress of a bishop on all occasions in the retirement of his diocese.

4. **Arrival of Foreign Protestants.** These disputes were strengthened by the presence of a multitude of foreign refugees, whom the Interim of 1548 and other causes had driven from their homes, and who hastened to avail themselves of Cranmer's hospitality in England. Of these refugees three of the more eminent were John Laski, Bucer, and Peter Martyr. Laski was permitted to officiate as the superintendent of the French, Belgian, Italian, and German Protestants in the metropolis;

[1] Hardwick's *Reformation*, p. 216.

[2] By an Act of Parliament, Jan. 31, 1550, a Service for the consecration of bishops and priests had been added to the formularies, and gave offence to the ultra parties on both sides. Froude, v. 320; Hardwick's *Reformation*, p. 217, n.

Bucer was appointed Professor of Theology at Cambridge in 1549, and Peter Martyr to the same post at Oxford in the same year[1]. These three scholars now disseminated the peculiar modes of thought and feeling which they had imported from the continent, agreeing in their estimate of many subjects then contested, and in others manifesting all their characteristic varieties.

5. **Revision of the English Prayer-Book.** Owing, then, to various causes, partly to the spirit which had been diffused by Hooper and his followers, partly to the religious scruples ventilated in the writings and disputations of continental refugees, the first Prayer-Book of Edward VI. had scarcely been put in circulation before further alterations were mooted. Towards the close of the year 1550, when the Convocation met as usual with the Parliament, the matter was brought forward. Mention was made of doubts which had arisen respecting certain portions of the Book; especially the propriety of retaining so many holydays, the dress and posture of the minister in the Public Service, the entire office of the Holy Communion, and particularly the form of words used at the delivery of the consecrated Elements[2].

6. **The Second Prayer-Book of Edward VI.** The Lower House of Convocation shrunk from a revision of the Prayer-Book; the court and especially the king himself urgently demanded it[3]. Accordingly a com-

[1] See Hardwick's *Reformation*, p. 219. At the same time Valerandus Pollanus, or Pullain, superintended the French and Walloon congregations at Glastonbury. See Strype's *Cranmer*, I. 349.

[2] Heylin, *Hist. Ref.* 5 Edw. VI. § 15; Hardwick's *Reformation*, p. 221.

[3] "Si noluerint ipsi efficere ut quæ mutanda sint mutentur, *Rex per seipsum id faciet.*" Martyr's *Letter to Bucer;* Strype, *Cranmer*, Append. LXI. See Hardwick's *Reformation*, p. 222, n.

mittee of divines was nominated, with Cranmer at their head, to undertake the work, and the opinions of Bucer and Martyr were asked. It was not intended to condemn the Doctrines of the First Prayer-Book, which was declared to contain nothing but "what was agreeable to the Word of God and the primitive Church" but simply "to render it fully perfect in all such places in which it was necessary to be made more earnest and fit for the stirring up of all Christian people to the true honouring of Almighty God." The revisal was a long time in hand, and did not finally come into use until the Feast of All Saints, Nov. 1, 1552, when Ridley officiated at St Paul's cathedral.

7. **Alteration in the Communion Office.** The chief alterations introduced into Edward VIth's Second Prayer-Book will be found stated at length below, but the only office in which any change of *doctrine* was discernible was that for the Holy Communion. In the First Prayer-Book of 1549 the Communion Service had been so constructed as to be consistent with the belief of a real, and perhaps of a substantial and corporal Presence. But the alterations in 1552 were such as to authorise and foster the belief that the consecrated elements had no new virtues imparted to them, and that Christ was present in the Eucharist in no other manner than He is ever present to the prayers of the faithful. Instead, therefore, of the ancient words made use of at the delivery of the elements, *The Body of our Lord Jesus Christ preserve thy body and soul unto everlasting life*, the clause was substituted *Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving.* Thus the pale of Church Communion was enlarged for the more earnest reformers, but closed against the slightest leaning to mediæval doctrine.

8. **Death of Edward VI.** Still the Second Prayer-

Book in all its leading features remained what it was before, "an accumulation of ancient wisdom, a bequest of ancient piety, the form of words and bond of faith uniting English worshippers with saints and martyrs of antiquity[1]." It can hardly, however, be said to have been used, for on the evening of Thursday, the 6th of July, 1553, Edward VI. passed away, before he had completed his sixteenth year. The accession of Mary put an end to the Reformed Service. Many of the Reformers fled, some to Basle, Zurich, and Geneva, others to Emden, Strasburg, and Frankfort, while of those that remained in England as many as 288 persons[2] of all ranks and orders perished during the next four years at the stake.

9. **The chief alterations** introduced into the Prayer-Book of 1552 were as follows:—

(A) *In the Order of Morning and Evening Prayer:*

(1) *The Introductory Sentences, the Exhortation, Confession, and Absolution* were placed at the beginning of the Service.

(2) The *Apostles' Creed* was directed to be said, as we now have it.

(3) The *Athanasian Creed* was directed to be used on thirteen Festivals and Saints' days, as in our present rubric.

(4) The Litany was appointed to be used on Sundays, Wednesdays, and Fridays.

(B) *In the Communion Office:*

(1) The *Decalogue and Responses* were added.

[1] Hardwick's *Reformation*, p. 229.

[2] The number is variously computed at 270, 280, and 290, Froude, VI. 533, n.; 288 is the aggregate obtained by Cecil (Lord Burghley). Hardwick's *Reformation*, 239, n.

(2) The Introit, the name of the Virgin Mary, and the thanksgiving for the patriarchs and prophets were omitted;

(3) The sign of the Cross and the invocation of the Word and the Holy Ghost at the consecration of the Elements were discontinued;

(4) The water was not directed to be mixed with the wine;

(5) At the delivery of the Bread and the Cup the second clause of our present form was ordered instead of the first;

(6) The long prayer of Consecration was changed into the Prayer for the Church Militant, the Prayer of Consecration, and the first form of Prayer after Communion.

(C) *In the Baptismal Service:*

(1) The Exorcism, the Anointing, the putting on the Chrisom, the trine Immersion were omitted;

(2) The water in the font was to be renewed and consecrated whenever the service was used.

(D) *In the Visitation of the Sick:*

(1) The allusion to Tobias and Sarah was omitted;

(2) The anointing, the direction for private confession, and the reserving a portion of the elements from the open Communion in the Church for the sick person were discontinued.

(E) *In the Burial Service:*

(1) The prayers for the deceased, and

(2) The office for the Holy Communion were omitted.

CHAPTER VIII.

THE PRAYER-BOOK OF QUEEN ELIZABETH.

A.D. 1558—1603.

1. **Accession of Elizabeth.** Upon the death of Queen Mary, Thursday, Nov. 17, 1558, Elizabeth, to the great joy of the mass of the people, succeeded to the throne, and on the 24th of November released all persons confined on account of religion. The Protestant clergy who remained alive came forth from their hiding places, and with others who soon returned from abroad began to occupy the pulpits.

2. **Need of Caution.** The conduct of the queen was marked by extreme caution. On the one hand it was feared that the Reformers would outstrip the royal prerogative; on the other it was a matter of extreme difficulty to restore the Prayer-Book while the statutes of the late reign were unrepealed, and the benefices were mostly held by Romanists[1]. The Mass, therefore, still continued, and the Queen was crowned on Sunday, Jan. 15, 1559, according to the ceremonies of the Roman pontifical[2].

3. **Gradual Changes.** In the first month, however, of the new reign, an English Litany was printed, and used in the royal chapel, and as early as the beginning of December, certain learned men[3] were named as fit persons to examine the two Prayer-Books of King Edward VI., and a paper of questions and advices was prepared, suggesting the way in which the Reformed religion could be most safely re-established. In the

[1] See Froude, VII. p. 10, 11.

[2] See Froude, VII. 39, 40. Hardwick's *Reformation*, p. 242.

[3] Including Dr Bill, Dr Parker, Dr May, Dr Cox, Mr Whitehead, Mr Grindal, and Mr Pilkington.

same month a proclamation was issued which, while it forbade preaching, allowed the Epistle and Gospel and the Ten Commandments to be read in English, but without any exposition.

4. **Meeting of Parliament.** Parliament met on the 25th of January, 1559, and was opened with a speech of Lord-Keeper Bacon to the effect "that laws should be made for the according and uniting of the people into an uniform order of religion," and that while on the one hand all idolatry and superstition should be avoided, on the other "heed should be taken, that by no licentious or loose handling any manner of occasion be given whereby any contempt or irreverent behaviour towards God and godly things, or any spice of irreligion, might creep in or be conceived[1]."

5. **Influence of Cecil and Guest.** These were the views which guided the alterations now made in the Prayer-Book. The parties openly engaged in making them were the committee of divines mentioned above, and the royal council. Secretary Cecil, however, had the general supervision, and in the absence through sickness of Archbishop Parker, Guest, a man of great learning[2], was appointed with special instructions "to compare both King Edward's Communion Books together, and from them both to frame a Book for the use of the Church of England, by correcting and amending, altering, and adding, or taking away, according to his judgment and the ancient Liturgies."

6. **Restoration of the Prayer-Book of 1552.** The commission set themselves busily to work, and on the 18th of April a proposal for the restoration of the Prayer-Book was brought forward in the House of Com-

[1] Strype's *Annals*, II. 54.

[2] Afterwards Archdeacon of Canterbury, the Queen's almoner, and bishop of Rochester. Strype, *Annals*, Ch. ii. p. 82.

mons. In the Lower House there was no opposition. In the Lords nine bishops and nine temporal peers voted against any alteration of the services[1]. But the great majority favoured the restoration of Cranmer's Liturgy of 1552 with some alterations. The Act of Uniformity passed its three readings in three successive days, and June 24, or the Feast of St John Baptist, was fixed as the day on which the revised Prayer-Book was to be used. Parliament itself was dissolved May 8, and on the Sunday following, May 12, the Queen caused it to be read in her chapel, and on the following Wednesday it was read before "a very august assembly of the court at St Paul's[2]."

7. **General acceptance of the Prayer-Book.** The Liturgy thus put forth was gradually accepted with more or less pleasure[3]. Out of 9400 clergy it appears that not more than 189 refused to the last to comply with the statute, and resigned their benefices[4]. Indeed for the first ten years of Elizabeth's reign men of all minds generally went to their parish churches without doubt or scruple. Two changes introduced into the New Prayer-Book evinced a tendency to comprehend as many as possible within the pale of the Church. On the one hand the rubrics of King Edward's Second Book were modified, allowing a larger latitude in the use of ornaments and vestments[5]. On the other the sentences

[1] See Froude, VII. p. 81.

[2] Strype's *Grindal*, p. 24.

[3] "The service in the Churches is well received and done, for the most part of the shire (Devonshire). There wanteth nothing but preachers." *Sir John Chichester to the Earl of Bedford. Domestic MSS.* Roll's House, quoted in Froude VII. 88 n.

[4] Strype's *Annals*, ch. xii. p. 172.

[5] See the First Rubric for Morning and Evening Prayer; by Stat. 1 Eliz. I. c. 2. sect. xxv. "the ornaments of the Church and of the ministers thereof" were restored as in

employed at the distribution of the Elements in the Holy Communion by the two Prayer-Books of Edward VI.[1] were combined, "lest, under the colour of rejecting a carnal, they might be thought also to deny such a real Presence as was defended in the writings of the ancient Fathers[2]."

8. **The other Variations** of the Elizabethan Prayer-Book from Edward's Second Book were these:

(A) The first rubric now directed the Morning and Evening Prayer to be used *in the accustomed place of the church, chapel, or chancel*[3], instead of "*in such place as the people may best hear.*"

(B) *In the Litany:*

(1) The words *From the tyranny of the Bishop of Rome, and all his detestable enormities* were omitted;

(2) To the suffrage for the Queen were added the words *strengthen in the true worshipping of thee, in righteousness and holiness of life;*

(3) The prayers for the Queen's Majesty. and for the Clergy and People, with the Col-

the 2nd year of Edw. VI. Still the use of the earlier ornaments was not generally introduced; and the notion was plainly expressed among the bishops, that the rubric was not intended to be compulsory, but was mainly introduced to legalize the usages of the royal Chapel. Strype, *Annals*, Ch. IV. p. 83.

[1] See above, p. 26.

[2] Heylin I. 287, quoted in Hardwick's *Reformation*, p. 245, n.

[3] Chancel (*Cancellus*) is so called *a cancellis*, from the bars or lattices separating it from the body of the Church. Chancels date from the 13th Century. See Guericke's *Manual of Antiq.* p. 104.

lect, "*O God, whose nature and property*," &c., were placed at the end of the Litany;

(4) The note to the Prayer of St Chrysostom was omitted, *and the Litany shall ever end with the Collect following.*

(C) Elizabeth was styled *Our Gracious Queen.*

9. **Return of the Marian Exiles.** Meanwhile the numerous Reformers who, as we have seen above[1], had retired to the Continent on the accession of Mary, hearing that the storm of persecution was exhausted by the death of their persecutor hastened home, and speedily began to reproduce their peculiar tenets in this country.

10. **Their dislike of the Prayer-Book.** Unaccustomed for some years to services, which in any degree recalled the ritual of the Middle Ages, and recognising in Knox's *Book of Common Order* a fitting Christian service, they no sooner returned to England than they speedily began to find fault with the Book of Common Prayer and with Episcopacy. Their earliest censures more especially concerned the use of the Cross in baptism, "all curious singing and playing at the organs," surplices, saints' days, and most of all, perhaps, the practice of kneeling at the administration of the Lord's Supper[2].

11. **Styled Puritans or Precisians.** As early as 1567 the more violent of this party, now called *Puritans* or *Precisians*, began to separate themselves from the service of the Church, to meet in private houses where they had ministers of their own[3], and to use the Geneva

[1] See above, p. 27.

[2] See Hardwick's *Reformation*, p. 251, and the notes. Gualter writing to Beza, July 23, 1566, speaks of the English clergy in general as "wolves, papists, Lutherans, Sadducees, and Herodians."

[3] See Strype's *Life of Grindal*, p. 169; *Life of Parker*, II.

Form, or somewhat altered editions of the Book of Common Prayer[1]. In 1572 they went so far as to put forward a sarcastic *Admonition to the Parliament*, denouncing the Prayer-Book and the Bishops, and recommending the institution of a new church, where "holy discipline" should copy the presbyterian models then exhibited in Scotland and Geneva.

CHAPTER IX.

THE PRAYER-BOOK DURING THE REIGN OF JAMES I.

A.D. 1603—1625.

1. **Accession of James I.** Many of the perplexities of Elizabeth and her advisers were due to these "disciplinarian" troubles, and no sooner had James I. succeeded to the throne in 1603, than the general body of the Puritans presented to him the famous "Millenary petition," so called from the large number of signatures attached to it. In this they urged the removal or amending of many offences in the Book of Common Prayer[2], and requested that a Conference might be summoned, whereat their difficulties might be explained and removed.

2. **The Hampton Court Conference.** Fond of such debates, though against the wishes of the Universities and of the clergy generally, James acceded to their request, and a proclamation was issued, Oct. 24, 1603, summoning a council of divers of the bishops and other learned men, and was held at Hampton Court on

65; Haweis' *Sketches of the Reformation*, p. 189; Marsden's *History of the Early Puritans*, pp. 54, 55.

[1] A series of such Prayer-Books appeared between 1578 and 1640; see Procter's *History of the Prayer-Book*, pp. 83—85.

[2] See Cardwell's *Conferences*, pp. 131, sq.

the 14th, 16th, and 18th of January, 1604. The Conference, however, was not a discussion between the Episcopal and Puritan divines, but a conference first between the king and the bishops, and secondly between the king and the invited Puritan divines[1], and was concluded by the royal determination upon the points debated.

3. **The First Day.** On the first day the King assembled the lords of his council and the bishops with the dean of the chapel royal, and addressed them, among other subjects, upon the General Absolution, the Confirmation of children, and private Baptism by women. The two former were allowed, but some things in them were to be cleared. Then ensued a long discussion on private Baptism, and it was agreed that, if occasion required, it should be administered in private houses, but only by ministers.

4. **The Second Day.** On the second day the Puritan representatives were called before the king and the Council, in the presence of certain of the bishops. The Puritans propounded their objections concerning *Confirmation*, the *cross in baptism*, the *surplice*, *private baptism*, *kneeling at the Communion*, the reading of *The Apocrypha*, and *subscription* to the Book of Common Prayer and Articles. After a long discussion it was agreed that there should be a uniform translation of the Bible, and one catechising over all the realm; that the Apocrypha should be read, but not as Scripture; and that any doubtful point of the Articles should be cleared[2].

5. **The Third Day.** On the third day, the bishops with certain civilians attended at the court, and the

[1] These were Dr Rainolds, Dr Sparkes, Mr Knewstubbs, and Mr Chaderton, who had the reputation of being the most grave, learned, and modest of the party.

[2] See Cardwell's *Conferences*, p. 140.

archbishop presented to the king a note of those points which had been referred to their consideration on the first day, and concerned the rubric of absolution, private baptism, and the Order of Confirmation. After some discussion the Puritan representatives were called in, and the alterations agreed to were read to them. There was a little disputing about the use of the word "worship" in the marriage ceremony, and it was agreed that it might be *worship and honour* if it were thought fit. And so, after a discourse about unity and peace from the king, the Conference ended with a joint promise of the Puritan divines to be quiet and obedient, now that they knew it to be the king's mind to have it so[1].

6. **The Following** were the chief changes made at this Conference:—

(A) *In the Order of Morning and Evening Prayer:*

(1) Into the title of the Absolution were inserted the words "*or Remission of Sins;*"

(2) A prayer for the Queen, the Prince, and other the King's and Queen's children, was placed after the Prayer for the King;

(3) A corresponding petition was inserted in the Litany;

[1] "Dr Reynolds took exception at those words in the Common Prayer-Book, of matrimony, *with my body I thee worship.* His Majesty looked upon the place; 'I was made believe (saith he) that the phrase did import no lesse than divine worship and adoration, but by the examination I find that it is an usual English tearm, as a gentleman of worship, &c. and the sense agreeable unto Scriptures, *giving honour to the wife, &c.*' But turning to Doctor Reyn. (with smiling said his Majesty), 'Many a man speaks of Robin Hood who never shot in his bow: if you had a good wife yourself you would think all the honour and worship you could do to her well-bestowed.'" Barlow's Account of the Conference in Cardwell's *History of the Conferences*, p. 200.

(4) Thanksgivings for particular occasions, for *Rain*, for *Fair Weather*, for *Plenty*, for *Peace and Victory*, and for *Deliverance from the Plague*, in two forms, were added to the occasional Prayers in the end of the Litany, and were styled *An enlargement of thanksgiving for divers benefits, by way of explanation.*

(B) *In the Office for Private Baptism:*

(1) The administration was restricted to the minister of the parish, or some other lawful minister;

(2) In the title of the Office the words "Of them that be baptized in private houses in time of necessity," were altered to "*Of them that are to be baptized in private houses in time of necessity, by the minister of the parish, or any other lawful minister that can be procured;*"

(3) In the second rubric the words *that they procure not their children to be baptized* were added;

(4) In the third rubric the words *lawful minister* were inserted, and a corresponding alteration was made in the fourth rubric;

(5) The enquiry, *whether they called upon God for grace and succour in that necessity*, was omitted, and in its place was inserted the reason of caution, *And because some things.....times of extremity.*

(C) *In the Order of Confirmation:*

The Rite itself was explained by adding *or laying on of hands upon children baptized, and able to render an account*

of their faith, according to the Catechism following.

(D) *In the Catechism:*

The concluding portion was added on the Sacraments, and is generally ascribed to Overal, the prolocutor of the Convocation.

CHAPTER X.

THE PRAYER-BOOK DURING THE REIGN OF CHARLES I.

A.D. 1625—1649.

1. **Accession of Charles I.** Charles I. succeeded to the throne on the death of his father, March 27, 1625, and though the Book of Common Prayer had ever been a matter of controversy in Scotland, and the Scotch nobility and clergy alike were deeply prejudiced against the Church and episcopal authority, he resolved to introduce the English Prayer-Book into that country.

2. **The Scottish Prayer-Book.** Already, however, during the reign of James I., a Book of Service had been prepared, and submitted to the judgment of the king and some Scottish bishops at the English court, but nothing more was effected. Charles ordered the English Prayer-Book to be used daily in the royal chapel at Holyrood, and urged it upon the Scottish bishops in 1629, and again when he was crowned at Edinburgh in 1633. They, however, would only agree to an independent Book for Scotland, and a Book of Service was then prepared in that country and transmitted to Archbishop Laud[1], who with Wrenn, bishop

[1] Laud's opinion was that, if a Prayer-Book was adopted by the Northern Church, "it were best to take the English Liturgy without any variation, that so the same Service-Book

of Norwich, was appointed by the king to assist the Scottish prelates in reviewing it.

3. **Vain attempts to introduce it.** The Scottish Liturgy, thus ordered to be prepared, was copied, with a few alterations[1], from that of England, and notice was given of the intention to commence the use of it on Sunday, July 23, 1637. On that day, therefore, the Dean of Edinburgh, arrayed in his surplice, began the service in the cathedral church of St Giles, in the presence of many of the privy council. But no sooner had he opened the book than the people raised such a riot that it was impossible to proceed with the service. The riot rapidly became a revolution. The "solemn League and Covenant" was signed by multitudes of all ranks, who pledged themselves stedfastly to resist all religious innovations,

might be established in all his Majesty's dominions," but finding it would not be accepted, he gave his assistance in reviewing the Scottish Book. Laud, *Hist. of Trials*, p. 168.

[1] Of these the following were the chief :—

(I) In *the Calendar*,
  (1) The first six Chapters of Wisdom, and the 1st, 2nd, 5th, 8th, 35th, and 49th Chapters of Ecclesiasticus were placed among the Lessons to be read in the Daily Service.
  (2) Besides the names of the Catholic saints, which were in the English Calendar, some of the Scottish nation were inserted.

(II) Throughout the Book the words *Presbyter*, or *Presbyter or Minister*, or *Presbyter or Curate*, were used instead of *Priest* or *Minister*.

(III) In the *Communion Office*, the order of the prayers was changed, so as to bring it more nearly into accordance with the first Book of Edward VI.

(IV) In the *Baptismal Office*,
  (1) The water in the Font was ordered to be changed twice in a month at least.
  (2) On the occasion of the first baptism after the water had been changed, the Presbyter or Minister was directed to add these words in the first prayer of the Service, *Sanctify this fountain of baptism, Thou which art the Sanctifier of all things.*

and the whole fabric, which James and Charles had been raising, fell to the ground.

4. **Changes proposed in the Prayer-Book.** The movement thus begun in Scotland rapidly extended itself. Parliament was convoked in the spring of 1640, and the break between the king and his subjects became wider. In 1641, it was clear that a time of trouble was coming on the Church of England, and attempts were made to lessen the hostility of the Puritans by introducing some important changes into the Prayer-Book and the mode of celebrating the Church Service. A committee of ten earls, ten bishops, and ten barons, with power to increase their number by calling in as many learned divines as they pleased, was appointed to consider what changes might be introduced, and their deliberations were continued till the middle of May, 1641[1].

5. **Outbreak of the Civil War.** But the course of events soon made it plain that the time for these concessions was gone by. On the same day that this committee was appointed, March 10, Archbishop Laud was sent to the Tower. On the 12th of May, the Earl of Strafford was executed. On the 22nd of August, 1642, Charles erected his royal standard at Nottingham, and the signal for discord and civil war was unfurled. Amidst the din of arms and the clamours of exasperated opponents the idea of making concessions in ritual or discipline was laid aside. The torrent could not thus be stemmed.

[1] See Cardwell's *Conferences*, pp. 270—277; Laud's *Diary*, p. 24. The concessions, which this Committee was willing to have made, were afterwards often quoted as authority by the Nonconformists, e. g. at the Savoy Conference, where the bishops were reproached "for not yielding to that which several bishops voluntarily offered twenty years before." *Cardwell*, p. 241.

6. **Establishment of the Directory.** On the 3rd of January, 1645, an Ordinance of Parliament took away the Book of Common Prayer, and established in its stead *the Directory for the Public Worship of God in the three kingdoms*[1]. This was followed (Aug. 23) by another Ordinance "for the more effectual putting in execution the Directory." The use of the Book of Common Prayer was interdicted. not only in churches but even in private houses. A fine of five pounds was inflicted for the first offence, of ten pounds for the second, and for the third "one whole year's imprisonment without bail or mainprize[2]." "It was a crime in a child to read by the bedside of a sick parent one of those beautiful Collects which had soothed the griefs of forty generations of Christians[3]," while "to do or say anything in opposition, derogation, or depraving" of the Directory was punishable by a fine of five pounds or fifty pounds, at the discretion of the magistrate.

CHAPTER XI.

THE PRAYER-BOOK DURING THE REIGN OF CHARLES II.

A.D. 1660, 1661.

1. **The Restoration.** It is not necessary to give an account here of those years, during which the voice of the Church of England was silenced, her ministers ejected, and her temples, sepulchres, and venerable

[1] It was not so much a Form of Devotion, as a Manual of Directions, the Minister being allowed a discretion, either to make the most of what was provided for him in the Book, or to use his own abilities to supply what he considered needful.

[2] Cardwell's *Conferences*, p. 244.

[3] Macaulay's *History of England*, Vol. I. p. 160; Library Edition.

remains of antiquity defaced or destroyed. We pass on with the history of the Prayer-Book to A.D. 1660, on the 29th of May, in which year the restored Charles II. entered London, and reposed safely in the palace of his ancestors.

2. **The Declaration of Breda.** Already on the 1st of May, letters, dated from Breda, had come from him addressed to the Houses of Lords and Commons, in which he declared that "no man should be disquieted, or called in question, for differences of opinion in matters of religion, which did not disturb the peace of the kingdom, and that he should be ready to consent to such an Act of Parliament as upon mature deliberation should be offered to him for granting that indulgence[1]." Seven days after the receipt of these letters he was solemnly proclaimed, and on the 10th of May, on the occasion of a day of thanksgiving, the Book of Common Prayer was read before the Lords.

3. **Deputation to the King at the Hague.** About a week before this, a deputation from both Houses was sent to meet the King at the Hague. With them went also Reynolds, Calamy, Cave, Manton, and some other eminent Presbyterian divines. Besides presenting an Address in various private audiences, they suggested that the Book of Common Prayer had long been discontinued in England[2]; that many of the people had never once heard it; that the revival of the use of it at his first landing would give offence; and that it would be better if the King ordered the reading of some part of it only with the intermixture of other good prayers, and if the use of the surplice were discontinued by the royal chaplains. The King replied that Parliament must determine what degree of tole-

[1] Collier, *Eccles. Hist.* VIII. 382.
[2] See Clarendon, *Hist. Reb.* Vol. III. p. 989.

ration was needed for the repose of the kingdom; that the surplice had always been reckoned a decent habit, and constantly worn in the Church of England; that he had all along retained the use of it in foreign parts; and that though he might for the present tolerate a failure of solemnity in religious worship, yet he would never abet such irregularity by his own practice[1].

4. **Petition for a Conference.** Though thus unsuccessful, the Presbyterians did not suffer the matter to rest, and a few weeks after his restoration they presented to the King a long address, in which they laid down their ideas as to what a Liturgy ought to be, requested that certain ceremonies might be abolished[2], and "humbly offered to his Majesty's wisdom" that for settling the Church in unity and peace some godly, learned, and moderate divines of both persuasions should be indifferently chosen to revise and effectually reform the Book of Common Prayer[3].

5. **The Conference promised.** The Bishops, on being consulted as to these proposals of the Presbyterians, replied that they were willing to have the

[1] Clarendon, *Hist. Reb.* p. 990.

[2] These were (1) kneeling at the Sacrament of the Lord's Supper, (2) the use of the surplice, (3) the cross in baptism, (4) bowing at the Name of Jesus "rather than the Name of Christ, or Immanuel, or other names whereby that divine Person, or either of the other divine Persons, is nominated." See *The first Address and Proposals of the Ministers*, Cardwell, pp. 277—285.

[3] See Cardwell, *Conferences*, pp. 252, 277, sqq.; and compare the First Preface to the Prayer-Book, "In fine great importunities were used to his Sacred Majesty, that the said Book might be revised, and such alterations therein, and additions thereunto made, as should be thought requisite for the ease of tender consciences: whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend."

Liturgy revised if his Majesty thought fit. Accordingly, on the 25th of October, 1660, a "Royal Declaration" was issued concerning Ecclesiastical affairs, which, while it allowed a great number of the demands of the Presbyterians, reserved the whole question for discussion at a Conference, and for the decision of a lawful Parliament and Convocation. The Presbyterians expressed themselves as satisfied, and an attempt was made to gain some of them over to conformity by the offer of Church preferments[1].

6. **The Savoy fixed as the place of Meeting.** The warrant for the promised Conference was issued on the 25th of March, 1661, and appointed twelve bishops, and the same number of Presbyterians with nine other divines on each side as assistants, to supply the places of any that were unavoidably absent. The place of meeting was fixed at the Bishop of London's lodgings in the Savoy Hospital, and the Commission was to continue in force during the ensuing four months. The Commissioners were empowered "to advise upon and review the Book of Common Prayer; to compare it with the most ancient Liturgies which have been used in the Church in the primitive and present times; to take into serious and grave consideration the several directions, and rules, and forms of prayer in the said Book, and several objections and exceptions raised against it; to make such reasonable and necessary alterations, corrections, and amendments therein as should be agreed upon to be needful or expedient for the satisfaction of tender consciences, but avoiding all unnecessary alterations of the Forms and Liturgy, wherewith the people were already ac-

[1] See Cardwell's *Conferences*, p. 286; Collier, *Eccl. Hist.* VIII. 400. Dr Reynolds accepted the see of Norwich, and was consecrated, Jan. 6, 1661.

quainted, and had been so long received in the Church of England[1]."

CHAPTER XII.

THE SAVOY CONFERENCE.

A.D. 1661.

PART I.

The Presbyterian Proposals as to the Prayer-Book.

1. **Meeting of the Conference.** Though the period of the Commission was limited to four months, yet the first meeting did not take place till the 15th of April. The Bishop of London[2] then stated to the Presbyterian divines, that since they had requested the Conference for the purpose of making alterations in the Prayer Book, nothing could be done until they had delivered their exceptions in writing, and had stated what alterations they desired. Accordingly they met from day to day, and prepared a long series of exceptions and alterations, Baxter persuading his colleagues that they were bound to ask for everything they thought desirable, without regard to the sentiments of others[3].

2. **General Proposals.** Generally, then, the Presbyterians proposed:

(1) That all the prayers, and other materials of the Liturgy, should consist of nothing doubtful or questioned among pious, learned, and orthodox persons.

(2) That "as the first Reformers out of their great wisdom did so compose the Liturgy as to win upon the Papists, and to draw them

[1] See *The King's Warrant for the Conference of the Savoy*, Cardwell's *Conferences*, pp. 298—302.

[2] Gilbert Sheldon, Master of the Savoy.

[3] Cardwell's *Conferences*, p. 260.

into their Church Communion, by varying as little as they well could from the Romish forms before in use," "so now we should have our Liturgy so composed as to gain upon the judgments and affections of all those who in the substantive of the Protestant religion are of the same persuasion as ourselves."

3. **In respect to the general Scheme of Divine Service** they proposed:

(1) To omit "the repetitions and responsals" of the clerk and people, and the alternate reading of the Psalms and Hymns, "which caused a confused murmur in the congregation;"

(2) To change the Litany into one solemn prayer;

(3) To allow the exercise of the gift of prayer during Public Worship;

(4) To read nothing as Lessons in Church but the Holy Scriptures[1] of the Old and New Testaments;

(5) To use the new translation of the Bible[2] only in the portions selected in the Prayer Book;

(6) Instead of "Priest" or "Curate," to use the word "Minister;" instead of "Sunday," the "Lord's Day;"

(7) Instead of the short Collects, to have one methodical and entire Prayer composed out of many of them;

[1] They also desired that no portion of the Old Testament, or of the Acts of the Apostles, should be called *Epistles*, and read as such.

[2] This new Translation was ordered, and committed to the care of forty-seven learned divines, who completed their labours in four years. The result was the publication in 1611 of the *Authorized Version*, with a Preface and Dedication to King James.

(8) To do away with the use of the Surplice;

(9) To omit the religious observances of saints' days, and the observation of Lent as a religious fast.

4. **In the Order for Morning and Evening Prayer** they proposed:

(1) That the Lord's Prayer should not be so often used, but always with the addition of the *Doxology;*

(2) That the *Gloria Patri* should be used only once in the Morning and once in the Evening;

(3) That some Psalm or Scripture Hymn should be used instead of the Apocryphal *Benedicite;*

(4) That in the Litany the expressions *deadly*[1] *sin, sudden death,* and *all that travel,* should be altered;

(5) That the words *this day* should be omitted in the Collect for Christmas Day, and in the Proper Preface in the Communion Service for Whitsunday.

5. **As to the Communion Office:**

(1) They objected that the first rubric respecting intending communicants was not sufficient;

(2) They desired that the Minister should have a full power to admit or refuse communicants;

(3) They objected to kneeling during the reading of the Commandments, and also to the petition after each Commandment, preferring that the Minister should conclude with a suitable prayer;

(4) They desired preaching to be more strictly

[1] For this Baxter wished to substitute "heinous" or "grievous" sin. The bishops in reply said they preferred "deadly," because *the wages of sin is death,* (Rom. vi. 23).

enjoined, and that ministers should not be bound to "*Homilies hereafter to be set forth;*"

(5) They objected to two of the Offertory sentences as Apocryphal, and suggested that in place of the Offertory a collection for the poor would better be made at or a little before the departing of the Communicants;

(6) They desired that the General Confession in the name of the communicants should be made by the Minister only;

(7) In the distribution of the Elements and the Words used, they desired that the expressions of our Saviour should be adhered to as near as could be, and that the Minister shall not be required to deliver the Bread and the Wine into each communicant's hand, or to repeat the words to each one;

(8) That the kneeling should be left free, and that the Declaration explanatory of kneeling, which was added to the Communion Office by Order of Council in 1552, should be again restored to its place[1].

6. **As to the Baptismal Office.**

(1) They objected to the use of the Cross;

(2) They desired that it should be left free to parents, whether they would have sponsors for their children or not;

(3) They doubted the right of Sponsors to promise and answer in the name of the infant;

(4) They desired that Baptism should not be ad-

[1] To this the Bishops replied, *This rubric is not in the Liturgy of Queen Elizabeth, nor confirmed by law; nor is there any great need of restoring it, the world being now in more danger of profanation than of idolatry.*

ministered in a private place at any time, unless by a lawful Minister, and in the presence of a competent number, and that no part of the administration should be reiterated in public.

7. **As to the Catechism, and the Confirmation Service:—**

(1) They desired the opening questions in the former to be altered, but only for a temporary reason, because the greater number of persons baptized within the last twenty years had no godfathers or godmothers at their baptism;

(2) The third answer they conceived might be more safely expressed thus, *Wherein I was visibly admitted into the number of the members of Christ, the children of God*, and *the heirs* (rather than *inheritors*) of the kingdom of heaven;

(3) In the answer declaring *our duty towards God* they would add at the end, "particularly on the Lord's Day;"

(4) Of the latter portion upon the Sacraments they generally approved as being more fully and particularly delivered than the other parts[1], but they expressed a wish that the first answer should be *Two only, Baptism and the Lord's Supper*, and that the entering of infants into God's covenant should be more warily expressed, that the promise of repentance and faith should not be taken for a performance of such faith and repentance, and especially

[1] Therefore they proposed a more distinct and full application of the Creed, the Commandments, and the Lord's Prayer; and to add somewhat particularly concerning the nature of Faith, Repentance, the two Covenants, Justification, Sanctification, Adoption, and Regeneration.

that it be not asserted that infants perform these by the promise of their sureties[1];

(5) For Confirmation they conceived that something more was required than that children "should repeat the Creed, the Lord's Prayer, and the Ten Commandments, and to answer some questions of this short Catechism," and desired that the words of the "*Prayer before the Imposition of Hands*" should be altered, that the practice of the Apostles should not be alleged as a ground of Confirmation, and that it should not be made so necessary to the Holy Communion, as that none should be admitted to it unless they had been confirmed.

8. **As to the Marriage Service** they desired

(1) That the ring might be left indifferent;

(2) That some other words should be used instead of *worship*[2] and *depart*[3];

(3) That the declaration in the name of the Trinity should be omitted, lest it should seem to favour them who counted Matrimony a Sacrament;

[1] The answer here referred to had been expressed in 1604, *Yes; they do perform them by their sureties, who promise them both in their names: which, when they come to age, themselves are bound to perform.*

[2] Worship = *to honour*, without reference to the object. The original form of the word was "worthship" (A. S. *weorð-scipe*) from *weorð* = "worth," "honour." See Trench's *English Past and Present*, p. 245. Compare Wiclif's version of Matt. xix. 19, "*Worschippe* thi fadir and thi modir." And cf. Jn. xii. 26, "If ony man serue me, my Fadir schal *worschipe* him." Also

"If ony man biddiþ þe *worschip*, and wolde wedde þee
Loke þat þou scorne him not, what-so-euere he be."

The Babees Book, p. 37: published by the Early English Text Society.

[3] "Till death us depart."—Compare

"Till that the deth *departen* us tweine."

Chaucer, *Knight's Tale*, 1136

(4) That the change of place and posture directed in the middle of the Service should be omitted;

(5) That the words *consecrated the state of Matrimony to such an excellent mystery* should be altered or omitted, for (1) marriage was instituted before the fall, and so before the promise of Christ, and (2) the words savoured of making Matrimony a Sacrament;

(6) That the direction for Communion on the day of marriage should be omitted.

9. **As to the Order for the Visitation of the Sick:—**

(1) They desired a greater liberty in the Prayer as well as in the Exhortation;

(2) They wished the form of the Absolution to be declarative, as *I pronounce thee absolved*, instead of *I absolve thee*, and conditional by the addition of the words *If thou dost truly repent and believe;*

(3) They proposed that the minister should not be enjoined to administer the Lord's Supper to every sick person that should desire it, but only as he should judge expedient;

10. **As to the Order for the Burial of the Dead:**

(1) They desired the insertion of a rubric declaring that the prayers and exhortations were not for the benefit of the dead, but only for the instruction and comfort of the living;

(2) They proposed that ministers might be allowed to perform the whole service in the Church;

(3) They objected to the words *in sure and certain hope of the Resurrection to eternal life*, because they could not be said of persons living and dying in open and notorious sin.

CHAPTER XIII.

THE SAVOY CONFERENCE.

A.D. 1661.

PART II.

Concessions of the Bishops.

1. **Reply of the Bishops.** Such were the proposals made on this memorable occasion by the Presbyterian divines. The Bishops replied to them at length, and ended by stating the following concessions, which they were willing to make in the way of alterations in the Prayer-Book.

2. **As to the Service generally** they were willing

(1) That all the Epistles and Gospels should be used according to the last translation;

(2) That when anything was read for an *Epistle*, which was not in the Epistles, the superscription should be *For the Epistle;*

(3) That the Psalms should be collated with the former translation mentioned in the rubric, and printed according to it;

(4) That the words, *this day*, both in the Collects and Prefaces, should be read only upon the day itself, and for the following days it be said, *as about this time.*

3. **As to the Communion Office** they were willing

(1) That a longer time should be required for the signification of the names of the communicants, and that the words of the rubric should be changed into these, *at least some time the day before;*

(2) That the power of keeping scandalous sinners from the Communion should be expressed in the rubric, according to the 26th and 27th Canons, but that the minister should be obliged to give an account of the same immediately after to the Ordinary[1];

(3) That the whole Preface should be prefixed to the Commandments;

(4) That the second Exhortation should be read some Sunday or Holyday before the celebration of the Communion, at the discretion of the minister;

(5) That the General Confession at the Communion should be pronounced by one of the ministers, the people saying after him, all kneeling humbly upon their knees;

(6) That the manner of consecrating the elements should be made more explicit and express, and that to this purpose these words should be put into the rubric, *Then shall he put his hand upon the Bread, and break it, Then shall he put his hand unto the Cup.*

4. **As to the Baptismal Service,** they were willing that if the font was so placed that the congregation could not hear, it might be referred to the Ordinary to place it more conveniently.

5. **As to the Catechism and Confirmation Service** they were willing

(1) That the words *Yes, they do perform those,* &c., should be altered thus, *Because they promise them both by their sureties;*

[1] That is the Bishop or Archbishop, who has the *ordering* of all disputed or doubtful points. Compare *Cov. Mys.* p. 87.

'Lord, sefne petycions I beseche ȝow of here
* * * * * * * *
The fyfte to obey the *ordenaryes* of the temple echeon.'

(2) That the last rubric before the Catechism should be thus altered, *That children being baptized have all things necessary for their salvation, and dying before they commit any actual sins, be undoubtedly saved, though they be not confirmed;*

(3) That to the rubric after Confirmation should be added these words, *or be ready and desirous to be confirmed.*

6. **As to the Marriage and Burial Services** they were willing

(1) That the words *with my body I thee worship*, should be altered to *with my body I thee honour;*

(2) That the words *till death us depart* should be altered to *till death us do part;*

(3) That the words *sure and certain* should be left out.

7. **Baxter's Reformation of the Liturgy.** Besides making such alterations in the Prayer-Book as should be thought necessary, the King's warrant authorized the Commissioners to insert "Some additional Forms, in the Scripture phrase as near as might be, suited to the several parts of worship." Thereupon Baxter composed an entirely new Directory of Service, under the title of *The Reformation of the Liturgy*, which he presented to the Bishops with a *Petition for Peace*, well calculated to frustrate every thought of union[1]. Upon this various disputes ensued till only ten days remained of the time limited by the Royal Commission for the Conference. A personal discussion was then unwillingly granted by the Bishops, during which the Presbyterian disputants alleged eight particulars in

[1] See Short's *History of the Church*, II. 238; Cardwell's *Conferences*, p. 261.

the Prayer-Book as positively sinful, and the last Conference came to an end on the 24th of July, 1661.

8. **Meeting of Convocation.** Meanwhile Convocation had assembled on the 8th of May, 1661. A Form of Prayer was drawn up for the 29th of May, the anniversary of the king's birth and restoration; and an Office for the Baptism of Adults was prepared, which was found necessary from the great neglect of religious ordinances during the rebellion. In the House of Commons also a committee was appointed to make search for the original of King Edward's Second Service-Book, and "to provide for an effectual conformity to the Liturgy of the Church for the time to come."

9. **The Sealed Books.** This royalist Parliament met for its second session on the 20th of November. Convocation reassembled on the following day, and the King's Letters were read directing a revision of the Prayer-Book. A Committee of Bishops[1] was then appointed for the purpose. Preparations, however, had been already made with this object, and on the 20th of December, 1661, the revised Book of Common Prayer was adopted and subscribed by the clergy of both Houses of Convocation, and of both Provinces. A copy of the Book confirmed under the Great Seal was delivered with a royal message to Parliament Feb. 25, 1662. The Act of Uniformity passed the House of Lords on the 9th of April, and received the royal assent on the 19th of May. Certain printed[2] copies of the revised Book of Common Prayer were then carefully examined and cor-

[1] Cosin, Bishop of Durham, Wren of Ely, Skinner of Oxford, Warner of Rochester, Henchman of Salisbury, Morley of Worcester, Sanderson of Lincoln, and Nicholson of Gloucester.

[2] Sancroft (afterwards Archbishop) had been appointed by Convocation to superintend the printing of the Book with Mr Scattergood and Mr Dillingham to correct the press.

rected by Commissioners appointed for the purpose, and having been certified by them, were sealed with the Great Seal. One of these *Sealed Books*, with a copy of the Act of Uniformity attached, was ordered to be obtained by the deans and chapters of every Cathedral Church, before the 25th of December, and a similar copy was delivered to the Courts at Westminster, and the Tower of London, to be preserved for ever among the records.

CHAPTER XIV.

THE SAVOY CONFERENCE.

A.D. 1661.

PART III.

Summary of the Alterations.

1. **Alterations.** The following are the most important alterations introduced into the Prayer-Book at this revision:—

(1) A new *Preface* was prefixed, having been drawn up, it is said, by Sanderson, Bishop of Lincoln;

(2) The original Preface of 1549 followed as a Chapter *Concerning the Service of the Church;*

(3) The Story of *Bel and the Dragon*, omitted since 1604, was again inserted in the Calendar of Daily Lessons;

(4) The Extracts from the Bible, except the *Psalter*, the *Ten Commandments*, and some portions in the *Communion Service*, were taken generally from the version of 1611.

In the Order for Morning and Evening Prayer:—

(1) The Sentences, Exhortation, Confession, and

Absolution[1], were now printed at the beginning of the Evening Service;

(2) The Prayer for the King, and the following Prayers, were printed in the Order of both Morning and Evening Service;

(3) The words *rebellion* and *schism* were added to the petition against *sedition* in the Litany, and *Bishops, Priests*, and *Deacons* were substituted for *Bishops, Pastors*, and *Ministers of the Church.*

(4) Among the Occasional Prayers were introduced

A second Prayer for Fair Weather,
The two Prayers for the Ember Weeks,
The Prayer for the Parliament,
The Prayer for all Conditions of Men.
The General Thanksgiving,
A Thanksgiving for the Restoration of Public Peace at Home;

(5) New Collects were appointed for the third Sunday in Advent, and for St Stephen's Day; a Collect, Epistle, and Gospel were provided for a sixth Sunday after the Epiphany, and a distinct Collect for Easter Even[2];

(6) An Epistle was provided for the day of the Purification, and the first of the Anthems on Easter-day was added.

3. **In the Communion Office:—**

(1) The last clause respecting "saints departed" was added to the Prayer for the *Church Militant:*

[1] The Absolution was ordered to be pronounced by the *Priest*, instead of the Minister.

[2] The Gospel for the Sunday after Christmas was shortened by the omission of the genealogy, as also those for the Sunday next before Easter, and for Good Friday, which had contained the Second Lesson for the day.

(2) The rubrics preceding this Prayer were now added, directing (1) the presentation of the alms, and (2) the placing of the Bread and Wine upon the Table;

(3) The first Exhortation was inserted where it stands, giving warning of the Communion, instead of being read sometimes at the Communion;

(4) The rubrics were added directing the priest (a) so to order the Bread and Wine that he may with decency break the Bread and take the Cup; (b) to use the form of consecrating additional Bread and Wine, if needed; (c) to cover the remainder of the consecrated Elements with a fair linen cloth:

(5) The Order in Council (1552), respecting kneeling at Communion, which had been removed by Queen Elizabeth, was now again placed at the end of the Office[1].

4. **In the Baptismal Offices:—**

(1) Some careful amendments were made;

(2) The *Enquiry of Obedience* was added to the examination of the sponsors;

(3) The declaration respecting the undoubted salvation of infants dying before they commit actual sin, and a reference to the xxxth Canon for the meaning of the sign of the Cross, were placed at the end of the Office of Public Baptism;

(4) An Office for the *Ministration of Baptism to such as are of Riper Years*[2] was added.

[1] In it the words *Corporal Presence* were substituted for *real and substantial presence.*

[2] "Which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in among us, is now

5. **In the Confirmation Service:—**
   (1) The Catechism was separated from the Order of Confirmation:
   (2) The first rubric explaining the End of Confirmation was now appointed to be read as a Preface to the Service:
   (3) This was followed, in place of the Catechism, by the enquiry of renewal and ratification of the Baptismal Vow.
6. **In the Marriage Service:—**
   (1) A form was appointed for the publication of Banns of Marriage.
   (2) The Order following the last Blessing, *Then shall begin the Communion*, was omitted.
   (3) The final rubric that *the new married persons, the same day of their marriage, must receive the Holy Communion*, was altered to a declaration that it is convenient so to do, or at the first opportunity after marriage.
7. **In the Order for the Visitation of the Sick:—**
   (1) The beautiful petition for the Sanctification of Sickness was inserted in the Prayer before the Exhortation:
   (2) The words, *If he humbly and heartily desire it*, were added to the rubric respecting Absolution:

become necessary, and may be always useful for the baptizing of natives in our plantations, and others converted to the faith." First Preface to the Prayer-Book. Plantation denotes a colony; literally a planting, from the Lat. *plantatio*. Bacon's thirty-third Essay is *Of Plantations*, and among other advice he says, p. 141; "Let not the government of the *plantation* depend upon too many counsellours, and undertaken, in the countrie that *planteth*, but upon a temperate number."

(3) The Final Benediction, and the Occasional Prayers were inserted:

(4) The Form of Service for the *Communion of the Sick* was more clearly directed to begin with the Proper Collect, Epistle, and Gospel, and then to pass to the part of the Public Office beginning, *Ye that do truly, &c.*

8. **In the Order for the Burial of the Dead:—**

(1) The first rubric was added respecting persons unbaptized or excommunicate, or who had laid violent hands upon themselves:

(2) The Psalms and Lesson were appointed to be read in the Church according to the rubric of 1549:

(3) In the Prayer at the grave the name of the deceased was omitted.

9. **Occasional Offices:—**

(1) Forms of Prayer were supplied to be used at Sea[1]:

(2) Forms of Prayer were also inserted for the 30th of January and the 29th of May, while that for the 5th of November[2] was altered.

10. **Review of the Alterations.** Thus as to all its distinctive features, the Book remained the same Book of Common Prayer. Some particulars of small consequence were amended; such as the language, which was made more smooth by verbal changes and slight transpositions; some rubrics were expounded for the direction of ministers, to whom "the customary manner" of former years was unknown[3]; and the se-

[1] See the First Preface to the Prayer-Book.

[2] These three special services were removed from the Prayer-Book by a Royal Warrant, of the 17th of January, 1859. The only State Holyday now retained is the Day of the Sovereign's accession.

[3] Compare the First Preface to the Prayer-Book: "Most

lected portions of Scripture were taken from the last translation. Some new Services were also added which had become necessary from the circumstances of the time; such as that for Adult Baptism, to meet the case of converts from Anabaptism at home, and from heathenism in the "Plantations;" and that for use at Sea, to meet the requirements of the rapidly increasing trade and navy of the country.

APPENDIX.

Attempted Revision in the Reign of William III.

A.D. 1689.

1. **Since the Year** 1662 the Book of Common Prayer has remained in the state to which it was then brought, the Sealed Books being preserved, and presenting the exact form of words in which it was signed by the Members of Convocation, and ratified by Parliament.

2. **Efforts of Tillotson and Stillingfleet.** In the year 1668, however, Tillotson, afterwards Archbishop of Canterbury, and Stillingfleet, afterwards Bishop of Worcester, joined with Bates, Manton, and Baxter in an endeavour to prepare the terms in which a Bill for the

of the alterations were made, either *first*, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Calendars and Rubricks; Or *secondly*, for the more proper expressing of some words or phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or *thirdly*, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation."

Comprehension of Dissenters might be proposed to Parliament, but the Commons utterly refused the project[1]. Again, in 1681, Stillingfleet proposed to allow an alteration, or freedom of choice, in such particulars as the use of the surplice, the sign of the cross and sponsors in baptism, kneeling at the Holy Communion, and the reading of Apocryphal Lessons. But the temper of the times would not allow of the acceptance of these concessions.

3. **Accession of William III.** After the accession of William III. arrangements were made for the meeting of Convocation, and a Commission was issued, Sept. 17, 1689, to ten bishops and twenty divines[2], to "prepare such alterations of the Liturgy and Canons as might most conduce to the good order, edification, and unity of the Church of England, and to the reconciling as much as possible of all differences."

4. **Appointment of Commissioners.** The Commissioners commenced their labours on the 3rd of October, having before them all the objections and demands which had been offered at various times by opponents of the Prayer-Book, and especially at the Savoy Conference, and prepared an elaborate series of alterations[3], intended fully to meet those demands. But though carefully prepared, they were not even offered to Convocation. It was quite certain that they would be rejected by the Lower House, and the

[1] See Cardwell's *Conferences*, p. 394.

[2] The Commission included some well-known names: Stillingfleet, Patrick, Tillotson, Sharp, Hall, Beveridge, Tenison, Fowler, Grove, and Williams were subsequently raised to the Episcopal bench. Cardwell's *Conferences*, p. 412.

[3] They are now accessible in the form of a blue book, being a "Return to an Address of the House of Commons March 14, 1854," and ordered by the House to be printed, June 2, 1854.

Upper House, lacking nine of its ablest members[1], was powerless to control the clergy, who were disposed to sympathise with Sancroft and his nonjuring brethren. Hence Convocation was prorogued without any actual revision of the Prayer-Book or the Canons[2].

[1] Archbishop Sancroft, with 8 bishops and 400 clergymen, were ejected from their benefices for their conscientious objection to take the oath of allegiance to King William during the lifetime of James II. On this account they were called *Non-jurors*. They denied the Episcopal commission of those who occupied the place of the deprived Bishops during their lifetime, and not only ministered privately among those who held their opinions, but ordained presbyters and consecrated bishops. Dr Gordon, who died in November 1779, is supposed to have been the last nonjuring bishop. See D'Oyly's *Sancroft*, II. p. 34, note.

[2] For the temper of both parties of the Clergy at this time, see Macaulay, III. pp. 450—495.

PART II.

THE ORDER FOR DAILY MORNING AND EVENING PRAYER AND THE LITANY EXPLAINED.

I.

THE MORNING PRAYER.

CHAPTER I.

GENERAL SCHEME OF THE SERVICE.

1. **The Order of Daily Prayer** is, as we have seen[1], chiefly formed from the corresponding Offices of the Sarum Breviary; the Morning Prayer, from those of *Matins*, *Lauds*, and *Prime;* and the Evening Prayer from those of *Vespers* and *Compline*. Before the Reformation, these Offices had been so arranged that the actual Public Worship consisted of the two services for Morning and Afternoon[2], which are retained in the present Service-Book, while the High Mass formed a third or principal Service towards mid-day.

2. **The First Prayer-Book** of King Edward VI. commenced, as has been already stated[3], with the Lord's

[1] See above, p. 11.

[2] This was the custom of the earliest age, and down to about the fourth century. Freeman's *Principles of Divine Service*, I. p. 149.

[3] See above, p. 21.

Prayer and closed with the third Collect. The Sentences, Exhortation, Confession, and Absolution, were not added till the year 1552, when the Second Prayer-Book was published.

3. **The Immediate Original** of these additions were the forms of worship used by the French and German congregations in England, and severally drawn up by Valerandus Pollanus and John à-Lasco[1]. But in composing them, the Reformers acted as they had done throughout the preparation of the English Prayer-Book, restoring a primitive feature of Daily Service[2] to its ancient usual place, and following the old Forms to which the people were accustomed, as far as consisted with purity of doctrine and a congregational use of Divine Service.

4. **Division of the Order of Morning Prayer.** As now arranged, the Order of Morning Prayer may be divided into five parts:

(1) *The Introduction;*
(2) *The Psalms;*
(3) *The Lessons;*
(4) *The Creed* or *Profession of Faith;*
(5) *The Prayers.*

CHAPTER II.

THE INTRODUCTION.

1. **The Introduction** consists of (1) *The Sentences;* (2) *The Exhortation;* (3) *The Confession;* (4) *The Absolution;* and (5) *The Lord's Prayer.*

2. **Its Object** is to prepare the minds of the congregation for the service which is to follow; for the

[1] See above, p. 24.
[2] Freeman's *Principles*, I. p. 57, and p. 72.

Psalms, in which we "set forth God's most worthy praise:" for the Lessons, wherein "we hear His most Holy Word;"[2] for the Creed, in which we solemnly avow and profess our faith; for the Prayers, Collects, and Thanksgivings, wherein we render thanks to God "for the great benefits we have received at His hands," and ask of Him "those things which are requisite and necessary, as well for the body as the soul."

3. **The Sentences** which form the first part are eleven in number. They are taken from various parts of Holy Scripture, and are intended to remind us of the preparation of heart necessary before we draw near to *the King of kings and Lord of lords* (1 Tim. vi. 15), in *whom we live and move and have our being* (Acts xvii. 28).

4. **Their Object.** Of these Sentences,

(*a*) The 1st and 11th seem designed to inform *the ignorant*, who think either that they have no sin, or that a slight repentance will procure pardon;

(*b*) The 2nd and 8th are intended to rouse *the negligent* to the duty of immediate repentance;

(*c*) The 5th is intended to reprove *formality;*

(*d*) The 3rd, 7th, and 10th to prevent *that excessive dread of God's wrath*, which hinders the exercise of devotion;

(*e*) The 4th, 6th, and 9th are designed *to strengthen faith in God's mercy*, and thus to comfort the despairing.

5. **The Exhortation** connects the Sentences with the Confession, and

(*a*) *First*, it derives the necessity for this duty from the Word of God, which "in sundry places moveth[1] us to confess our manifold sins and

[1] Moveth, i.e. *stirs, prompts.* Comp. Job ii. 3, "And still he holdeth fast his integrity, although thou *movedst* me

wickedness" (Ps. xxxii. 5; 1 Jn. i. 8, 9), and warns us "that we should not dissemble nor cloke[1] them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same, by His infinite goodness and mercy;"

(*b*) *Secondly*, it reminds us that, "though we ought at all times to acknowledge our sins before God," the present time is the most suitable, when we "assemble and meet together" for public worship[2] in God's House (Matt. xviii. 19, 20);

(*c*) *Thirdly*, it invites as many as are present to the performance of the duty of confession, and for this purpose to accompany the Minister[3]

against him, to destroy him without cause." "The fifte maner of contricioun, that *moveth* a man therto, is the remembrance of the passioun that oure Lord Jhesu Crist suffred for us and for our synnes;" Chaucer, *Parson's Tale*. "Your Lordship's experience of negotiation in such affairs with her majesty can *move* you to bear patiently some storms in the expedition;" Letter of Cecil *to Sidney*, 1566. "The evil ende of Lucilla should *moue* thee to begin a new lyfe;" Lyly's *Euphues*, p. 186, Arber's ed.

[1] Cloke, (from *cloak*, Flem. *klocke*, a cloak or covering), = to *hide* or *conceal*. Compare Taverner's *Postils*, p. 132, Oxfd. ed.: "We are sure that all those that go aboute to breake peace betwene reames, and to brynge them to warre, are the chyldren of the deuyl, what holy names soever they pretende to *cloke* theyr pestilente malice wyth."

[2] And this worship, it reminds us, consists of four parts:

(*a*) *Thanksgiving*, to "render thanks to God for all the great benefits we have received at His hands."

(*b*) *Praise*, "to set forth (or offer publicly) His most worthy praise."

(*c*) *Hearing the Word*, "to hear His most holy Word."

(*d*) *Prayer*, "to ask those things which are requisite and necessary as well for the body as the soul."

[3] "That is he, who at the time ministereth or celebrateth Divine Service," Bp. Cosin.

"with a pure heart and humble voice, unto the throne of the heavenly grace" (Heb. iv. 16).

6. **The Confession.** The Form provided for this confession of sin is called *a general*[1] *confession*, (1) because *all* are required to make it, and (2) because it is expressed in *general* terms, referring to the failings of human life, which are *common to all men*, and which need to be confessed by all, without special mention of particular sins. In perfect keeping, therefore, with its character, the Rubric requires that it *be said of the whole congregation, after the Minister, all kneeling.*

7. **Its Divisions.** It consists of three parts :—

(*a*) *The Introduction* or *Address to God* as our "Almighty and most merciful Father" (2 Cor. i. 3);

(*b*) *A Confession* "that we have erred and strayed from His ways like lost sheep," that we have been guilty of sins of omission and commission, "leaving undone those things which we ought to have done, and doing those things which we ought not to have done," so that "there is no health[2] in us" (Ps. xxxviii. 3; Job xl. 4);

[1] For the meaning of the word *general=for all, universal*, compare Hooker's *Eccl. Pol.* I. viii. 4, "The sentences which reason giveth are some more some less *general*, before it come to define in particular actions what is 'good:'" I. viii. 10, "Even those offences which are by their special qualities breaches of supernatural laws, do also, for that they are *generally* evil, violate *in general* that principle of reason, which willeth universally to fly from evil:" V. lv. 1, "God in Christ is *generally* the medicine which doth cure the world."

[2] Health=*saving health* (Ps. lxvii. 2), salus, σωτηρία. A.-S. *hælð*, connected with Eng. *heal, whole*. Comp. Ps. xlii. 11; Ps. cxix. 123. Pr. Bk. There is no help in us=we are unable to help or save ourselves, and hence in the next clause we appeal to the mercy of God.

(*c*) *A Supplication* that we may be pardoned for the past, and a petition for grace for the future "that we may hereafter live a godly, righteous, and sober[1] life, to the glory of God's holy Name[2]" (Tit. ii. 11, 12).

8. **The Absolution** was entitled, as we have seen, until the Hampton Court Conference in 1604, *The Absolution to be pronounced by the Minister alone.* The explanatory words, *or Remission of Sins*, were added at the revision after that Conference, and thus it remained till the Savoy Conference in 1661, when the word *Priest* was substituted for *Minister*. By this alteration it is shown to be the intention of the Church that Deacons may read the Prayers, but that one in Priest's orders only may pronounce the Absolution, and the Rubric directs that it shall be pronounced by him *alone, standing, the people still kneeling.*

9. **Its Division.** The Absolution consists of three parts :—

(*a*) *A general Declaration* of the mercy of God to returning sinners, that "He desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to His ministers to declare and pronounce to His people, being penitent, the absolution and remission of their sins (Ezek. xxxiii. 11; 2 Pet. iii. 9);

(*b*) *An Assurance* of His pardon and absolution to all them "that truly repent and unfeignedly believe His holy Gospel (Jn. xx. 22, 23);"

[1] Sober, from Fr. *sobre*, Lat. *sobrius* = (1) *not drunk;* (2) *temperate, regular:* (3) *discreet, grave.* Compare 2 Cor. v. 13; Rom. xii. 3; Titus ii. 12. Bacon, *Ess.* XXIX. "Let any Prince, or State, thinke *soberly* of his Forces, except his Militia of Natives, be of good and Valiant Soldiers."

[2] The *Amen*, as is indicated by the type, is part of the Confession, and is to be said by both Minister and people.

(*c*) *An Admonition* to seek the grace of true repentance and the help of His Holy Spirit, "that those things may please Him which we do at this present[1], and that the rest of our life hereafter may be pure and holy, so that at the last we may come to His eternal joy."

10. **The Lord's Prayer** brings us to that part of the Service, at which the old Latin Use was transferred to the English Prayer-Book, and with which the first Prayer-Book of Edward VI., 1549, commenced[2]. In ancient times the priest was in the habit of repeating the Lord's Prayer inaudibly to himself[3]. By the Rubric of 1549 he was directed to say the Lord's Prayer "with a loud or audible voice," instead of repeating it inaudibly, and in 1661 the people were enjoined to repeat it with him, whereas before it had been said by the Minister alone on its first occurrence in the Morning and Evening Prayer, and in the Communion Service. This injunction was contrary to the Roman use, but had the authority of the old Greek[4] and Gallican churches.

11. **The Doxology.** After the Savoy Conference a

[1] At this present = *now, at this instant*. Compare Bacon's *Essays*, XLIV. "Kings in Ancient Times, (And *at this present* in some Countries,) were wont to put Great Trust in Eunuchs;" Shakspeare, *Macbeth*, I. 5:

"Thy letters have transported me beyond
This ignorant *present*."

See the *Bible Word-Book*, p. 381.

[2] See above, p. 21.

[3] The custom of the early Church was to keep this prayer from the knowledge of all who were not prepared for baptism. Hence, as being "*The Prayer of the Faithful*," it was only used publicly in the Communion Service, after the catechumens and others had been dismissed. See Bingham, *Antiq.* X. 5, 9; Guericke's *Antiq.* p. 267.

[4] "Dominica oratio apud Græcos *ab omni populo dicitur*, apud nos vero a solo sacerdote." Greg. *Epp.* Lib. IX. Ep. 12. See Freeman's *Principles*, I. pp. 97 sq.; Guericke's *Antiq.* p. 268, n.

further change was made, following the Greek rather[1] than the Roman use. Hitherto the Lord's Prayer had been said without the Doxology. In 1661 this was directed[2] to be used here and in some other parts of the Service, and in this place there is special reason for its insertion, where the Lord's Prayer follows after the Absolution, and immediately precedes the second part of the Service, that of *Praise.*

CHAPTER III.

THE PSALMS.

1. **The Versicles.** The second part of the Service is ushered in by the Versicles. Of these the first is taken from Ps. li. 15, *Thou shalt open my lips, O Lord: and my mouth shall shew Thy praise.* The second, which with its response appears in the Anglo-Saxon Offices, is taken from Ps. lxx. 1, *Haste thee, O Lord, to deliver me: make haste to help me, O Lord.*

2. **The Gloria Patri.** These short petitions are said alternately by the Minister and people, he saying one, and they answering, or responding to him, whence they are sometimes called *Responses.* When they are ended, the rubric directs all *to stand up*, the fitting posture for praise, and the Priest says, *Glory be to the Father, and to the Son: and to the Holy Ghost,* to which the people answer, *As it was in the beginning, is now, and ever shall be: world without end. Amen.* This is called the Doxology, or *Gloria Patri.* There were several different Doxologies in the early Church. One very general one was *Glory to the Father, by the*

[1] See Chrysostom, *Hom. in Matt.* XIX. Opp. Tom. VII. 253 D; Freeman's *Principles of Divine Service,* pp. 108 sq.

[2] It was inserted in a quarto edition of the Prayer-Book in 1630, and in the Prayer-Book for Scotland, 1637; see above, p. 39.

Son, and through the Holy Ghost. But when this Form was misused by the Arians, it was altered to *Glory be to the Father, and to the Son, and to the Holy Ghost, now and for ever, world without end*[1]. This is the Doxology still used by the Eastern Church. The Western Church added the words, *As it was in the beginning*, to express more clearly their belief that Jesus Christ was from the beginning before all things, and that by Him all things were made.

3. **Praise ye the Lord.** At the close of the Doxology the Minister exhorts those assembled, saying, *Praise ye the Lord;* to which the response is, *The Lord's name be praised.* In the Prayer-Book of 1549 he was simply directed to say, *Prăise ye the Lord;* and from Easter to Trinity Sunday, *Allĕluia.* The response, *The Lord's Name be praised,* was first inserted in the Prayer-Book for Scotland, 1637, and was placed in the English Book at the last revision in 1661.

4. **The Invitatory Psalm.** At this point the service of Praise proper may be said to begin, and is preluded by the *Venite,* or the 95th Psalm, which has been from very ancient times sung before the regular Psalms of the day, and hence is termed *the Invitatory Psalm*[2]. It may be said to consist of three parts:—

(*a*) *First,* we call upon one another *to come and sing ŭnto the Lord and heartily rejoice in the God of our salvation, to come before His*

[1] Δόξα Πατρὶ, καὶ Υἱῷ, καὶ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας. *Liturg. Jacob.* ap. Assemani *Cod. Lit.* v. 63. After the rise of the Arian heresy the exact form of words used in Baptism was henceforth taken as the orthodox form of the Doxology: comp. Basil, *Epist.* CXXV., δεῖ γὰρ ἡμᾶς βαπτίζεσθαι μὲν, ὡς παρελάβομεν· πιστεύειν δὲ, ὡς βαπτιζόμεθα· δοξάζειν δὲ, ὡς πεπιστεύκαμεν, Πατέρα καὶ Υἱὸν καὶ Ἅγιον Πνεῦμα.

[2] In Henry VIIIth's Primer it is called "*A Song Stirring to the Praise of God.*"

presence with thanksgiving and to show ourselves glad in Him with Psalms, because He is (1) *a great God and a great King above all gods*, and (2) because in His hand and subject to His power are all things in the world, both land and sea ;

(*b*) *Secondly*, we call upon one another to worship, fall down, and kneel before Him, because He is not only the Creator of all things, but the Lord our God, and *we are the people of His pasture and the sheep of His hand*, even as the Jews were in the days of old ;

(*c*) *Thirdly*, we are warned that, if to-day we would hear the Voice of God and hear so as to obey, we must not harden our hearts, as the Jews did during the forty years of wandering in the wilderness, provoking the Lord by their murmurings ; or doubt Him, as they did, *lest He swear in His wrath* that we too shall not enter into *His rest.*

5. **The Psalms** follow this invitation to praise according to the ancient custom. The change here from the Mediæval use is that the whole Psalter is taken in order every month, instead of fixed Psalms for each service throughout the week. In making such a new arrangement there was nothing unusual. Every church, and every fraternity of monks, had its own rules in this respect.

6. **The Custom** of saying or singing the Psalms has come down to us from the most ancient times. The Jews used them largely in their Temple Service[1], and the prayers of the modern Jews are chiefly gathered from the same source. It was the *Hallel*, or the cxiii.—

[1] Compare 1 Chron. xvi., xxv.

cxviii. Psalms, in which our blessed Lord in all probability joined with His Apostles at the last Paschal Supper (Mtt. xxvi. 30); it was portions of the Psalter which Paul and Silas sang aloud in the night in the prison of Philippi (Acts xvi. 25); and the practice thus begun[1] was continued by the early Christians, till by constant repetition the Psalms became so familiar, that the poorest used to sing them at their labours, in their houses, and in the fields. As early as the Fourth century, if not earlier, the custom was introduced of chanting them antiphonally[2]. This institution is traced to the Eastern[3] Church; but it rapidly was taken up by the Western also. Hilary of Poictiers and Ambrose of Milan[4] encouraged and patronised it, and then a new reformer of church music arose in Gregory the Great. He established the first singing school at Rome[5], and

[1] Compare the Apostolic precepts, (1) Ephes. v. 19; (2) Col. iii. 16; (3) James v. 13. "They were sung by the ploughmen of Palestine, in the time of Jerome; by the boatmen of Gaul, in the time of Sidonius Apollinaris." Stanley's *Jewish Church*, II. 146.

[2] That is, singing responsively (*ἀντιφωνέω*, to sound in answer, to reply).

[3] According to Theodoret it was first introduced at Antioch, circ. A.D. 350, by the monks Diodorus and Flavianus: *Οὗτοι πρῶτοι διχῇ διελόντες τοὺς τῶν ψαλλόντων χορούς, ἐκ διαδοχῆς ᾄδειν τὴν Δαϋετικὴν ἐδίδαξαν μελωδίαν· καὶ τοῦτο ἐν Ἀντιοχείᾳ πρῶτον ἀρξάμενον πάντοτε διέδραμε, καὶ κατέλαβε τῆς οἰκουμένης τὰ τέρματα.* See Guericke's *Antiq.* p. 203, sq.

[4] Compare St Augustine, *Confess.* IX. 7, speaking of his residence in Milan: "Tum hymni et psalmi ut canerentur *secundum morem orientalium partium*, ne populus mœroris tædio contabesceret, institutum est, et ex illo in hodiernum retentum."

[5] "Scholam cantorum, quæ hactenus eisdem institutionibus in sancta Roma ecclesia modulatur, constituit, eique cum nonnullis prædiis duo habitacula...fabricavit." Johannes Diaconus, *Vit. Greg. M.* II. 6.

reduced to system the various musical modes handed down from antiquity. Hence the popular name of "Gregorian" chant as applied to the plain-song of the Church, from the "Cantus collectarum" of the prayers to the elaborate settings of the hymns and antiphons. Gregorian music, or plain-song, is distinguished by its severe grandeur and massive effects from the lighter character and more scientific and impassioned harmonies of modern compositions.

7. **The Prayer-Book Version of the Psalms.** It was, in all probability, one of these Gregorian chants that Augustine and his little band of missionaries were singing as they entered Canterbury in 597[1]. Certainly the influence of his master Gregory's singing school soon extended to England and other parts of the West[2], and antiphonal chanting became the custom of the early English Church. The use of a modest and distinct song the first Reformers had no intention of abolishing[3], and the Version of the Psalter printed in the first Prayer-Book of 1549, according to "the Translation of the great English Bible, set forth and used in the time of King Henry the Eighth and Edward the Sixth[4]," was

[1] Bede, *E. C.* I. 25; Stanley's *Memorials of Canterbury*, p. 29.

[2] Charlemagne zealously encouraged Church music. The use of organs was adopted in the French Church in the 8th century.

[3] See Cranmer's Letter to Henry VIII., Oct. 7, 1544, quoted in Procter, p. 18, and p. 174; see also the Injunctions in the reign of Queen Elizabeth. Cardwell, *Doc. Ann.* XLIII. But cf. *Confess. Helvet.* XXIII. (A.D. 1566). "Cantus, quem Gregorianum noncupant, plurima habet absurda; unde rejectus est merito a nostris et pluribus ecclesiis...Non enim canendi commoditatem omnes habent ecclesiæ. Ac certum est ex testimoniis vetustatis, ut cantus usum fuisse vetustissimum in orientalibus ecclesiis, ita sero tandem receptum esse ab occidentalibus."

[4] See the Notice at the beginning of the Prayer-Book.

evidently intended for chanting. Hence at the last Revision in 1661, when the other portions of Scripture were taken from the last Translation of 1611, the older Version of the Psalter was retained, because the choirs were accustomed to it, and its language was considered to be more smooth and fit for song.

8. **The Repetition of the Doxology** at the end of every Psalm[1] throughout the year was enjoined in 1549. In the Breviary it was appointed to be repeated after some Psalms or a series of Psalms. The Psalms being all Jewish Hymns, by adding this solemn Christian Form of praise and faith, we signify that we use them all in a Christian sense, and turn them as it were into Christian Psalms and Christian Hymns, avowing our belief that the same God in three Persons is worshipped by us, who was worshipped by the Jews as the *First and the Last, beside whom there is no God* (Isai. xliv. 6).

CHAPTER IV.

THE LESSONS.

1. **The Lessons.** After the Psalms follows the third division of the Service, *the Lessons* (*Lections*), or the *Reading of Holy Scripture*, two chapters of which are read both in the Morning and the Evening Service, one from the Old and one from the New Testament. By this it is intended to show the harmony between the Law and the Gospel, and the unity of the Church under its two Dispensations, and to contrast the obscurity of the types and prophecies of the older Revelation with

It is the old translation of Tyndale and Coverdale, A.D. 1535, and Rogers, 1537, revised by Cranmer, A.D. 1539.

[1] And likewise at the end of *Benedicite*, *Benedictus*, *Magnificat*, and *Nunc Dimittis*, which also are Jewish Hymns.

the clearer teaching of our blessed Lord and His Apostles.

2. **The Public Reading** of portions of both Testaments is a custom of great antiquity. Justin Martyr[1] tells us that in his day the writings of the Prophets and Apostles were read in the congregation on Sundays, just as the Hebrew Scriptures had been read of old in the Synagogues of the Jews. The Council of Laodicea, circ. A.D. 367, directed that the Psalms, which formed a large portion of the Service, should not be continuous, but should be mingled with reading. At first a Lesson appears to have been taken at will from any part of Scripture[2]. Afterwards a selection was made of certain books or passages for the yearly festivals and their attendant cycles. By the end of the second century fixed tables of Lessons for the Festivals had been adopted in many places, and in the fifth century four Lessons were read in an appointed order, from the books of Moses, the Prophets, the Gospels, and the Epistles[3], between which the Psalms were sung.

3. **Mediæval Lessons.** After the sixth century many of the Western Churches read three, five, seven, or nine Lessons. In the English Church, during the Mediæval period, there were either three or nine Lections[4] in the nocturns of Matins; but these were gene-

[1] Καὶ τῇ τοῦ ἡλίου λεγομένῃ ἡμέρᾳ πάντων κατὰ πόλεις καὶ ἀγρους μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται, καὶ τὰ ἀπομνημονεύματα τῶν Ἀποστόλων ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται μέχρις ἐγχωρεῖ. Just. Mart. I. c. 67. Compare *Constitut. Apost.* II. 59.

[2] "Coimus ad divinarum literarum commemorationem, si quid præsentium temporum qualitas aut præmonere cogit aut recognoscere." Tertullian, *Apologet.* c. 39, quoted in Guericke, *Antiq.* p. 213.

[3] Guericke, *Antiq.* p. 215; Procter, p. 217.

[4] See the extract in Procter, p. 182 sqq. The smaller and greater Festivals were distinguished as *Festa* iii. *aut* ix. *lectionum.*

rally very short; some consisting of only a few verses of Scripture; and some being short extracts from Expositions or Homilies of the Fathers, or Lives of the Saints. Hence, although the Lessons were numerous, but little Scripture was read; and that small portion was so interrupted by a "multitude of Responses, Verses, vain Repetitions, Commemorations[1], and Synodals[2], that commonly when any Book of the Bible was begun, after three or four chapters were read out, all the rest were unread[3]."

4. **Change made in 1549.** It was a most important change, therefore, that was introduced in 1549 into this part of the Public Service. For it was enacted that (1) the quantity of Scripture read should be increased; (2) that it should be made intelligible by being continuous; (3) that it should consist of two Lessons only in place of the former numerous but brief Lections, one being taken from the Old and the other from the New Testament.

5. **The Old Testament** is appointed to be read for the First Lessons at Morning and Evening Prayer, so that the most part thereof may be read every year once[4]. The course is to begin at the beginning of the year with Genesis, and to continue the reading of the Books of the Old Testament in order at the Morning and Evening Services, omitting most of the Books of Chronicles, the Song of Solomon, and the Lamentations of Jeremiah. Isaiah is not read in its order, but, except

[1] Commemorations, memories (*memoriæ*) were additions of the Service of a holy-day to that of a Sunday or greater festival. See Procter, p. 19, *note* 1.

[2] Synodals were the publication or recital of the Provincial Constitutions in the parish-churches.

[3] See the preface to the Prayer-Book, "Concerning the Service of the Church."

[4] See the Preface to the Prayer-Book, "The Order how the rest of Holy Scripture is appointed to be read."

part of one chapter read on the 14th of June, is reserved for the season of Advent[1], as he is the "Gospel prophet," and contains some of the clearest prophecies of Christ. These omissions leave about twenty-one days to be provided for, from October 27th to November 18th at Evensong. For these days Lessons are appointed from the Apocryphal[2] Books, which have been read in the Western Church since the 4th century, "*for example of life and instruction of manners, but not applied to establish any doctrine*[3]."

6. **First Lessons for Sundays.** The first Lessons appointed for Sundays form a distinct yearly course of selected chapters from the Old Testament. These are taken from Isaiah, from Advent Sunday to the third Sunday after the Epiphany[4]; Genesis is commenced on

[1] The observation of *Advent*, as a season of preparation for commemorating our Lord's first *coming* in great humility, and for the whole cycle of the Christmas Festivals, cannot be certainly traced to an earlier date than the 9th century, at least in the West. Before this the Church year had usually commenced with the high festival of Easter. The Nestorians were the first to make the Christian year commence with the first four Sundays in Advent.

[2] Βιβλία Ἀπόκρυφα. Ἀπόκρυφος = *hidden* or *secret* (comp. Lk. viii. 17; Col. ii. 3), was applied to these Books (1) in a good sense, as "containing secret knowledge only made known to the initiated;" (2) in a bad sense, as "spurious," "fabulous." See Smith's *Dictionary of the Bible*, Article *Apocrypha*.

[3] Hieron. *Præf. in Libros Salamonis*, quoted in the Sixth Article; see Browne's *Exposition of the Articles*, pp. 157, 181 sqq. The Calendar provided for the Scottish Church in 1637 only appointed Chapters from the books of Wisdom and Ecclesiasticus on six saints' days. See above, p. 39.

[4] From the Greek Ἐπιφανεία = *manifestation*. The Feast of the *Epiphany*, or *Manifestation of Christ to the Gentiles*, commemorates the revelation of Christ as the Redeemer of the Gentile world, and is one of the earliest of the Christian Festivals. The first historical notice of it is found in Clement

Septuagesima Sunday[1], which is the first step in the preparation for Lent[2], and when the Sundays begin to be reckoned with reference to the coming Easter[3]. This book, relating the origin of our misery by the sin of Adam, and the judgments of God upon the world, has been read during Lent from very early times in the Christian Church. The selections then proceed through the Historical and Prophetical Books; and "a second series of Lessons for Evensong on Sundays has been also provided, to be used either as alternative Lessons at a Second Service, or at a Third Service, if such Service be thought desirable[4]." Lessons are now appointed for a twenty-seventh Sunday after Trinity, which are always to be read on the Sunday next before Advent. No Sunday Lessons are taken from the Books of Leviticus, Ezra, Esther, Song of Solomon, Lamentations, Obadiah, Jonah, Nahum, and Zechariah.

7. **Lessons for Holy-days.** Another course is provided for Holy-days. Proper chapters are appointed, usually for the first and second Lessons, which are suited to the Commemoration, either prophetical of it, or, if possible, relating the history of it. The Ritual

of Alexandria, A.D. 200; and in the time of Chrysostom, A.D. 400, it is spoken of as an old and leading festival of the Asiatic Church. Procter, p. 273.

[1] The first Sunday in Lent, being about 40 days before Easter, was called *Quadragesima* Sunday; the Sunday before Ash Wednesday, being 50 days before Easter, was called *Quinquagesima* Sunday; the names of the two preceding Sundays were given from the next decads, 60 and 70, and were called *Sexagesima* and *Septuagesima* Sundays.

[2] Lent, A.-S. *lencten* = the Latin *ver, spring.*

[3] Easter is derived either (1) from the old A.-S. goddess of spring *Eostra*, or *Ostera*, in whose honour special sacrifices were offered at the opening of the spring, or (2) from the old Teutonic *urstan* = *to rise.* See Guericke, *Antiq.* p. 132 n.

[4] *3rd Report of the Ritual Commission, Jan.* 1870.

Commissioners[1] "provided Lessons for Ash Wednesday; and the series of Lessons for the Holy Week is now complete."

8. **The Second Lessons.** The second Lessons at Morning and Evening Prayer are always taken from the New Testament, which is appointed "to be read over orderly every year twice, once in the morning, and once in the evening, except the Apocalypse, out of which there are only certain Lessons appointed at the end of the year, and certain Proper Lessons appointed upon divers feasts," viz. St John the Evangelist's Day, St Michael's Day, and All Saints' Day; and Septuagesima, Easter, and Trinity Sundays[2].

CHAPTER V.

THE CANTICLES.

1. **The Canticles.** From the earliest times it has been usual to intermingle the reading of Scripture in the Public Service with Psalms or Canticles. This is specially enjoined by the Council of Laodicæa, circ. A.D. 360, and was the custom of the Gallican Church as early as the Fifth century. Those which we now use

[1] *3rd Report of the Ritual Commission*, 1870.

[2] "If Evening Prayer is said at two different times in the same place of worship on any Sunday (except a Sunday for which alternative Second Lessons are specially appointed in the Table) the Second Lesson at the second time may, at the discretion of the Minister, be any chapter from the four Gospels, or any Lesson appointed in the Table of Lessons from the four Gospels. Upon occasions, to be approved by the Ordinary, other Lessons may, with his consent, be substituted for those which are appointed in the Calendar." (*Rev. Pref. to Prayer-Book.*)

at Morning Prayer, are the *Te Deum laudamus* and the *Benedicite* after the first, the *Benedictus* and the *Jubilate* after the Second Lesson, and they occupy, as nearly as possible, the places where they have been sung for centuries.

2. **Te Deum Laudamus.** The first of these Canticles, the Hymn *Te Deum laudamus*, is styled in the Breviary "The Psalm *Te Deum*," or "The Canticle of Ambrose and Augustine," from the old legend that at the baptism of Augustine by Ambrose, it was sung alternately by the two saints, as it was composed by inspiration. In Marshall's Primer of 1535 it is styled the "*Songe of Austyn and Ambrose*," and in Henry VIIIth's Primer of 1545, "*The Praise of God the Father, the Son, and the Holy Ghost*[1]." It seems probable that it originated in the Gallican Church, but it is extremely doubtful who was its author. Some ascribe it to Hilary, Bishop of Poictiers, A.D. 355; others to Nicetius[2], Bishop of Treves, A.D. 535; while others assign it to Hilary of Arles[3], A.D. 440. In the first Prayer-Book of Edward VI., 1549, it was ordered to be used *daily throughout the year, except in Lent*[4], which exception was omitted in the rubric of Edward's Second Prayer-Book, 1552.

[1] See the *Three Primers of Henry VIII.*, Oxford Edition, pp. 85 and 464. In two Irish MSS., not later than the 10th century (transcribed by Dr Todd in the *Cambridge Journal of Philology*, No. II. pp. 271 sqq.), it is entitled *Hæc est laus sanctæ Trinitatis, quam Augustinus sanctus et Ambrosius composuit.*

[2] See Guericke's *Antiq.* p. 209, n.

[3] See Palmer's *Orig. Liturg.* I. i. 11; Bingham *Antiq.* XIV. ii. 9. It may, however, represent a still more ancient Hymn, of which traces are to be found in Cyprian A.D. 252, and the Morning Hymn of the Alexandrine MS. of the Scriptures, preserved in the British Museum. See the *Annotated Prayer-Book*, p. 11.

[4] The rubric of the Sarum Breviary appointed it at Matins on Sundays and Festivals, except in Advent, and from Septuagesima to Easter, and some other days.

3. **Its Divisions.** This ancient Hymn may be said to consist of three parts:—

(*a*) *An Act of praise* offered to God[1], the Father everlasting, by us and by all creatures, as well in heaven as in earth, Angels and Archangels, Cherubin and Seraphin, the glorious company of the Apostles, the goodly fellowship of the Prophets, the noble[2] army of Martyrs;

(*b*) *A Confession of Faith* on the part of "The Holy Church throughout all the world" (1) in the three Persons of the blessed Trinity, *the Father of an infinite*[3] *Majesty, His honourable*[4], *true, and only*[5] *Son,* and *the Holy Ghost, the Comforter,* and (2) more largely in

[1] Lord God of Sabaoth = *Lord God of hosts.* It is the Greek form of the Hebrew word tsebâôth, "armies." Comp. 1 Sam. xii. 9; 1 Kings i. 19. In the English Bible it occurs only twice, Rom. ix. 29; James v. 4. See Smith's *Dictionary of the Bible* sub voc.

[2] In Latin this clause runs "Te Martyrum *candidatus* laudat exercitus." Candidatus = *clothed in white,* Comp. Plaut. *Rud.* I. 5, 12; Suet. *Aug.* 98. The Pre-Reformation versions rendered it "Thee preisith the *white* oost of martirs." See Maskell's Prymer, p. 13, and pp. 229, 231. In Marshall's Primer, 1535, it is translated *The fair fellowship of martyrs praise thee.* The allusion appears to be to Rev. vii. 9, 14. See Appendix III.

[3] Lat. *immensæ majestatis;* the same word immensus (fr. in *not* and metior *I measure*) in the Athanasian Creed is translated *incomprehensible* = "that which cannot be *comprehended* or contained within limits," as immensus = "that which cannot be measured," or "circumscribed." Hence in Hilsey's Primer (1539) the clause runs, "The Father is *immeasurable,* the Son *immeasurable,* the Holy Ghost *immeasurable.*" Bacon uses *comprehend* in the sense of *including;* "That that is, is between Superiour and Inferiour, whose Fortunes may *Comprehend* the One the Other." Essay XLVIII.

[4] Lat. venerandum = *deserving honour, worship,* and *adoration.*

[5] Lat. unicum; in the Irish MS. unigenitum.

the Son, and particularly His divinity, His incarnation[1], His death[2], His session at the right hand of God, and His future return to judgment;

(*c*) *A Prayer* grounded upon it addressed to the Son:—

(1) For *all His people*, whom He has redeemed with His precious blood that they may be preserved here, and numbered[3] hereafter with the Saints in glory everlasting;

(2) For *ourselves*, who day by day magnify Him, and ever worship His Name, that we may be kept from future sin, and pardoned[4]

[1] Tu, ad liberandum, suscepturus hominem, non horruisti Virginis uterum = *Thou, being about to take manhood upon Thee, didst not abhor the Virgin's womb.* In the pre-Reformation Versions this ran, "Thou wert not skoymus (or skoymes) to take the maydenes wombe, to delivere mankynde." Skoymus = *squeamish;* Dan. *Swalm* = choking vapour; Germ. *qualm*, smoke. Halliwell identifies it with Squaumish, citing "Thou art not *skoymose* thy fantasy for to tell;" Bales, *Kynge Johan.* p. 11. See Appendix III.

[2] "When Thou hadst overcome the sharpness of death" is in the Latin *Tu devicto mortis aculeo* (aculeus = *a sting*). In Marshall's Primer it is rendered *death's dart overcome.* For the sting or dart of death, compare 1 Cor. xv. 55, *O death, where is thy sting?* (Gr. κέντρον); 1 Cor. xv. 56, *The sting of death is sin;* hence the frequent representation of Death armed with a dart, as in Holbein's *Dance of Death.*

[3] Previously to A.D. 1492, all the Lat. MSS. rendered this verse "Æterna fac cum sanctis tuis gloria *munerari*" = to be rewarded. Similarly in the Prymer of the XIVth century "Make hem *to be rewardid* with the seyntis in blisse, with everlastinge glorie;" See Maskell's *Mon. Rit.* p. 15, 230, 232.

[4] "Let Thy mercy *lighten* upon us" is in Latin *Fiat misericordia tua, Domine, super nos.* Lighten is from the A.-S. *lihtan* = "to alight" or "descend upon," and has nothing to do with light or brightness. Compare the expression *light upon*, Ruth ii. 3; 2 Sam. xvii. 12; "He *lihts* in to helle" = He descended into hell, *Old English Homilies*, Pt. ii. p. 217.

for what is past, because we[1] trust in Him.

4. **Benedicite.** Besides the *Te Deum* the First Prayer-Book of 1549 ordered that during Lent should be said or sung the Hymn or Psalm *Benedicite Omnia Opera.* This is also called the *Canticum Trium Puerorum*, or *Song of the Three Children*, that is, the Jewish youths Shadrach, Meshach, and Abednego (also called Ananias, Azarias, and Misael), while in the burning fiery furnace, into which they were cast by Nebuchadnezzar (Dan. iii. 19—25). It is not found in the Hebrew Version of the Book of Daniel, but is part of the Greek addition to it in the Septuagint Translation. It is a paraphrastical exposition of the cxlviiith Psalm, and was used as a Hymn in the later Jewish Church, and was commonly sung in the Christian Church in the 4th century.

5. **Its Division.** The rubric of 1549 enjoining its use during Lent was done away in 1552, and now there is no express order of the Church as to the seasons when it is to be used. It is, however, deemed more suitable

[1] In te, Domine, speravi; non confundar in æternum. This in the Prymer ran, "be I not *schent* withouten ende." Schent from A.-S. scendan = *to ruin, destroy*. Compare Morris' *Specimens of Early English*, p. 25, line 210, and note. For the meaning of *confound*, compare Jer. i. 17. "Be not dismayed at their faces, lest I *confound* thee (marg. *break in pieces*) before them." Coming from the Latin confundere it = (1) *to pour together*, (2) *to mix in disorder*, (3) *to throw into confusion*, (4) *to destroy*. For the third meaning compare the Athanasian Creed, "*neither confounding* the Persons, nor dividing the substance." For the fourth meaning, which is the meaning in the *Te Deum*, compare Shakspeare, *Merchant of Venice*, III. ii. 278,

> "Never did I know
> A creature, that did bear the shape of man,
> So keen and greedy to *confound* a man."

Also *Macbeth*, IV. i. 53; *King John*, V. vii. 58.

for Lent than the exalted and jubilant adoration of the *Te Deum*, and certainly is better adapted to the first Lessons of some particular days, as, *e. g.* Septuagesima Sunday and the Twenty-first Sunday after Trinity. In this Canticle

(1) We first call upon the angels and the heavens, in which they dwell, to praise and bless the Lord, and then on all that those heavens contain, the waters above the firmament, the sun, the moon, and the stars;

(2) Then we turn to the "works of the Lord" upon the earth, showers and dew, wind and storm, fire and heat, winter and summer, frost and cold, ice and snow, nights and days, light and darkness, lightnings and clouds, the earth and all that is upon it, mountains and hills and all green things, wells and seas and floods;

(3) From these inanimate, we turn to the animate "works of the Lord," and call upon the whales and all that move in the waters, the fowls of the air, the beasts and cattle to praise Him;

(4) And lastly we turn to our fellowmen, and call upon them generally as the children of men and specially as a people dedicated to God, the priests and servants of the Lord, on the spirits of the just made perfect, and holy and humble men of heart now living like Ananias, Azarias, and Misael, to "praise Him and magnify Him for ever[1]."

[1] As this is a Jewish Hymn and there is no mention made in it of the Trinity it is followed by the *Gloria Patri*, which is omitted after the full enunciation of Christian doctrine in the *Te Deum*. These two canticles are the only portions of the kind, appointed in the English Service-Book, which are not taken out of Canonical Scripture.

6. **The Benedictus.** At the close of the Second Lesson in the Morning Service, two Canticles are appointed, the *Benedictus* or the *Jubilate.* The Psalm *Benedictus*, or, as it was called in the Old Offices, the "Song of the Prophet Zacharias," was directed in Edward's First Prayer-Book to be used *throughout the whole year*, and entitled in one edition of it, "*A thanksgiving for the performance of God's promises.*" Nor is the title inappropriate. For as by singing the *Te Deum* after the first Lesson from the Old Testament we acknowledge that the ancient promises were fulfilled in the incarnation and atonement of the Saviour, and show forth the glory of the Eternal Trinity, so after the second Lesson from the histories of the New Testament, we praise God for the fulfilment of His promises, in the inspired words of the father of John the Baptist. Filled with the Holy Ghost (Lk. i. 67) he declared that *the horn of salvation* so long promised to mankind had been at length *raised up in the house of God's servant David;* that the words spoken *by the mouth of His holy Prophets since the world began* were fulfilled; and that his son was born to be the forerunner of the Highest, *to go before the face of the Lord to prepare His ways*[1] (Lk. i. 68—79).

7. **Jubilate Deo.** On the 25th of March, the Festival of the Annunciation of the Blessed Virgin Mary, part of the chapter containing this Song of Praise is read as the Second Lesson, and it is also read as the Gospel of St John Baptist's Day. At the revision, therefore, of the Prayer-Book in 1552, the Hundredth

[1] "It is the last prophecy of the Old Dispensation, and the first of the New; and furnishes a kind of key to the Evangelical interpretation of all prophecies under the one by which they are connected with the other." Blunt's *Annotated Prayer-Book*, p. 16 n.

Psalm was added in this place, to be used instead of the *Benedictus*. It is a jubilant song of praise for Creation and Providence. It is scarcely fitted for a solemn penitential season, but, inviting, as it does, all nations to praise God, harmonizes well with the season of Epiphany, and is always ordered, together with the *Te Deum*, on the occasion of a solemn thanksgiving.

CHAPTER VI.

THE CREED, OR PROFESSION OF FAITH.

1. **The Creeds.** At this point, according to very ancient usage, follows the Fourth part of the Service, *the Profession of Faith*, or *recitation of the Creed*, so called in the Western Church from the Latin word *Credo*, just as the Lord's Prayer was called *Pater-Noster*, and the Psalms were known by their opening Latin words.

2. **Their Origin.** From the earliest times all who sought to be baptized, were required to learn[1] and make known a public *profession of their faith*, when admitted to this holy Sacrament. The earliest name of such a profession of faith, or Creed, was Σύμβολον, Symbolum, *a Symbol*, denoting either (1) a *summary* of Christian doctrine, or (2) a *sign* or *watchword*[2], whereby Christians were distinguished from heathens and unbelievers. At first these Creeds were very brief and simple[3], but, as the Church spread more widely, it

[1] Hence the Creed is called Μάθημα, Γραφή; See Bingham, *Antiq.* x. iii. 3, 4; Harvey, *Hist. of the Creeds*, pp. 26 sqq.

[2] See Bp. Browne *On the Articles*, Art. VIII.

[3] The first traces of Creeds may be found in such passages as (α) 1 Cor. xv. 3—8; (β) 1 Tim. iii. 16. See Heurtley's *Creeds of the Western Church;* Guericke's *Antiq.* p. 227.

became necessary, in consequence of false teaching, to make them more precise and definite, and so they were gradually enlarged, and assumed their present forms.

3. **The Apostles' Creed.** Such Confessions of Faith are given us in the first centuries by Irenæus (cir. A.D. 180), by Tertullian (A.D. 203), afterwards by Cyprian (A.D. 248), and Augustine (A.D. 393—421). What is commonly called *the Apostles' Creed* is the Roman or Italian Creed, and is found in the exposition of Rufinus of Aquileia. It is called *the Apostles' Creed*, not because it was drawn up by the Apostles, but either (1) because it contains the doctrines taught by them, and is in substance the same as has been used in the Church ever since their times; or (2) because the Church of Rome being the only Church in the West certainly deemed to have been founded by an Apostle, its see was called *the Apostolic See*, and its Creed the *Apostolic* or *Apostles' Creed*[1].

4. **The Nicene Creed.** The Nicene Creed was first drawn up at the Council of Nice in Bithynia, convened by the Emperor Constantine[2], A.D. 325, and afterwards enlarged at the Council of Constantinople, convened by Theodosius A.D. 381, and is the Creed adopted by the Greek Churches. It was especially designed to counteract the false teaching of those who, like Arius and Macedonius, taught that our Lord Jesus Christ was not the only-begotten Son of God, and therefore not God, and that the Holy Ghost was a creature. Hence it treats fully of the Godhead of these two Persons in the blessed Trinity, saying of the Son that *He was begotten of the Father before all worlds, God*

[1] See Bp. Browne on Article VIII.; Heurtley's *Creeds of the Western Church*, p. 26; Bingham, *Antiq.* X. 3, 45.

[2] See Stanley's *Eastern Church*, pp. 141, 142; as then drawn up it concluded with the clause, *I believe in the Holy Ghost.* See Appendix V.

of[1] *God, Light of Light, very*[2] *God of very God; begotten not made; being of one substance with the Father; by whom*[3] *all things were made:* and of the Holy Ghost that *He is the Lord*[4] (*i.e.* the Lord God) *and the Giver of life, Who proceedeth from the Father and the Son*[5], *Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets.*

5. **The Athanasian Creed.** What is commonly termed *the Creed of St Athanasius*[6], a great bishop of Alexandria in the fourth century, is so called, not because it was drawn up by him, for it was not composed till at least a hundred years after his death, but because it prominently asserts and enlarges upon those great truths which he spent his life in defending, the doctrines of the Holy Trinity and of the union of the Godhead and Manhood in our Lord Jesus Christ. It was drawn up in Latin, probably in Gaul, either, as some

[1] In Greek Θεὸν ἐκ Θεοῦ = *God from God;* Φῶς ἐκ φῶτος = *Light from Light.*

[2] In Greek Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ = *true God of* (*from*) *true God.* Very = "true" "real" from the Latin *verus*, Fr. *vrai;* comp. Gen. xxvii. 21; Jn. vii. 26.

[3] This article refers to the Son and not to the Father, of whom it has been already said. It contains in fact the words of St John i. 3, *All things were made by Him* (the Word); *and without Him was not anything made that was made;* with which compare Heb. i. 2; Rev. iv. 11.

[4] In Greek Τὸ Κύριον, καὶ τὸ ζωοποιόν.

[5] The words Filioque, *and from the Son*, are not in the Nicene Creed, but were gradually adopted in the West. They first appear in the acts of an assembly of bishops at Braga, A. D. 412. Their use gave rise to the great schism between the East and the West, A. D. 1053. See Hardwick's *Middle Ages*, pp. 195, 298, and the notes.

[6] See the Rubric of 1552 before the Athanasian Creed. In Bishop Hilsey's Prymer it is called the "*Symbole or Crede of the great Doctour Athanasius.*"

think, by Hilary of Arles, A.D. 429, or, as others, by Victricius, Bishop of Rouen, A.D. 401.

6. **The Athanasian Creed sung publicly.** The Creed that was sung publicly in the Matin Offices of the Mediæval Church was the Athanasian. In the English Churches this had been the custom ever since the year A.D. 800, and probably long before that date[1]. In the Sarum Breviary it was appointed to be sung daily "at Prime," after the Psalms and before the Prayers. In the Roman Breviary it is ordered to be used on Sundays only[2]. In the First Prayer-Book of 1549 the Apostles' Creed was appointed to be said ordinarily in this part of the Service, and the Athanasian Creed in its stead upon the six Festivals of Christmas, Epiphany, Easter, Ascension, Pentecost, and Trinity. The Rubric of Edward VIth's Second Prayer-Book added seven saints' days to these Festivals[3], so that the Creed should be used at intervals of about a month throughout the year.

7. **The Nicene Creed** was first ordered to be recited in the Eucharistic Office in the Eastern Church by Peter, surnamed the Fuller, Bishop of Antioch, A.D. 471, and his example was followed A.D. 511 by Timotheus, Bishop of Constantinople. Somewhat more than seventy years afterwards the custom was adopted in Spain, to bring the people back to the true faith after the Arian Gothic invasion, and the third Council of Toledo (A.D. 589) ordered it to be sung aloud by the people before the Lord's Prayer was said[4]. A similar reason induced the Gallican Church to order its public

[1] It is found in MS. Psalters of the 7th and 8th centuries.

[2] The reformed Breviary of Quignonez had appointed the Athanasian Creed on Sundays, and the Apostles' Creed on week-days.

[3] See the Rubric before the Athanasian Creed.

[4] See Procter, *On the Book of Common Prayer*, p. 229 n.

recitation in the time of Charlemagne[1]. Hitherto the Church of Rome, being free of the taint of Arianism, had retained only the Apostles' Creed, and the constant public use of the Nicene Creed in the Roman Liturgy was not adopted till A.D. 1014.

8. **The Apostles' Creed** was used in the Anglo-Saxon Office of Prime, and was constantly repeated in the Mediæval Offices of Matins, Prime, and Compline. But it was said, together with the Lord's Prayer, privately by the choir at Matins, and inaudibly by the Priest at the beginning of the Prayers at Prime and Compline. Only at the words *The resurrection of the body* did he raise his voice, to which the choir responded in the concluding words *And the life everlasting. Amen*[2]. In our present Prayer-Book the Rubric directs that the Apostles' Creed shall *be sung or said by the Minister and the people*, and that it is to be repeated standing, to express our resolution to hold fast the true faith.

CHAPTER VII.

THE PRAYERS.

1. **The Salutation.** After the public recitation of the Creed follow, according to the order of the Mediæval Services, *the Prayers*, during which the rubric directs that all shall devoutly kneel. The transition[3] from the former to the present portion of the

[1] In this country the Nicene Creed was sung at Mass, being probably received from the Gallican Church.

[2] This custom originated in the concealment of these formularies from the heathen and from the catechumens who were not prepared for baptism,—a practice of early times, but of later introduction than the use of these formularies themselves in the Daily Offices; See Bingham *Antiq.* x. 5; Freeman's *Principles of Divine Service*, pp. 97, 227.

[3] Just as the *Hallelujah* marked the transition from *Penitence* to *Praise;* see above p. 72.

Service is marked by the mutual salutation[1] of Minister and people:

The Lord be with you.
Answer. *And with thy spirit,*

and is to be said while they are still standing.

2. **The Lesser Litany.** And now that we are on the point of asking of God "those things which are requisite and necessary as well for the body as the soul," the words *Let us pray* exhort us to earnest and devout attention. The Prayers commence with the *Lesser* Litany, the *Lord's Prayer*, and *the Versicles.* (1) The Lesser Litany is the prelude to *supplication*, just as the Doxology is to the *Praise* of the Service[2], and being addressed to each Person of the Holy Trinity, by its three clauses it fixes the object of Christian worship[3]. (2) The Lord's Prayer is directed in the rubric to be said by the Minister, Clerks[4], and people, with a loud voice, as a corrective, doubtless, to the Mediæval practice of repeating it inaudibly[5]. (3) The Versicles are a small selection from the Preces said daily in the Mediæval Offices of Prime and Compline, and also at

[1] The Greek Form is Εἰρήνη πᾶσι. Answer, Καὶ μετὰ πνεύματός σου; comp. Ruth ii. 4; Jn. xx. 19, 26; 2 Thess. iii. 16. Hence the Latin *Pax vobiscum.*

[2] See above p. 71.

[3] In the old offices, each clause was usually thrice repeated. The Greek Versicle Κύριε ἐλέησον was retained untranslated in the Latin Church.

[4] The Clerks here spoken of were an inferior class of Ministers, sometimes, but not always in Holy Orders, of whom every Incumbent, before and immediately after the Reformation, had at least one to assist him in the performance of Divine Service. With the office of *Clerk* was combined that of *Aquæbajalus* (who carried the Holy Water before the Priests), and thence our Parish Clerks, who are still in a few Churches *Clerks in Orders*, took their rise. See Burn's *Eccl. Law*, III. 82; Trollope *On the Liturgy and Ritual*, p. 113.

[5] See above, p. 70.

Lauds and Vespers on week-days. Though apparently derived from this source, they were altered by the introduction of words from the Psalms[1], whence they were originally taken.

3. **The Collects** occupy the same position in our Prayer-Book, in which they stood before the Reformation, viz. after the Versicular Prayers. The etymology of the word Collect is extremely doubtful. (1) Some suppose them to be so called because they are *collected* out of the portions of Scripture appointed for the Epistle and Gospel of the day, or bear upon the particular duty therein enforced or illustrated[2]. (2) Others suppose they derive their name from the fact that they are repeated by the Minister *super collectam populi*, over or in behalf of a collected assembly of worshippers. (3) Others again find the origin of the name in the fact that several petitions are therein *collected* or comprised in a brief summary.

4. **Their Characteristics.** Collects may be regarded as brief but impressive Prayers, severally addressed to God through Christ, but sometimes to Christ Himself, and comprising (1) a petition for some special temporal or spiritual benefit, and (2) assigning the motive for asking it. Those contained in the Prayer-Book are of great antiquity; forty-seven being taken from the Sacramentary of Gregory A.D. 590, who himself adopted them from formularies of still earlier date;

[1] (1) Ps. lxxxv. 7; (2) *Domine, salvum fac regem*, Sarum Brev. and Ps. xx. 9; (3) Ps. cxxxii. 9; (4) Ps. xxviii. 9; (6) Ps. li. 10, 11. The Fifth Versicle *Give peace, &c.* with its Response was an Antiphon belonging to the Collect for Peace. See Henry VIIIth's Primer, A.D. 1545. This Petition evidently supposes a state of war, and war seldom ceased in the rude times in which these Versicles were framed; the Response implies that God alone can give the victory which will secure peace as its result.

[2] See Trench's *Study of Words*, p. 213, Seventh Edition.

nine being taken from ancient sources though altered to the present form in 1662; while twenty-seven were newly composed at the Reformation, though on a groundwork of primitive models, or added at later Revisions.

5. **The Collects for Peace and Grace.** Of these Collects the Rubric directs that three shall follow the Versicular Prayers; "the first of the day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well; and the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year." The Collect for *Peace* is thoroughly appropriate to the commencement of the day[1] and to entering upon the business of the world, for in it we pray that we may be "defended in all assaults of our enemies," and surely trusting in the defence of the Most High "may not fear the power of any adversaries." In the Collect, *for Grace*, we pray that during the day, to the beginning of which we have been safely brought, we may "fall into no sin, neither run into any kind of danger," but that all our doings may be ordered[2] by the governance[3] of our heavenly

[1] In this Collect occurs the expression "in knowledge of whom standeth our eternal life;" which in the Latin is "quem nosse vivere, cui servire regnare est,"=Jn. xvii. 3. For the use of *standeth* here=consisteth, compare (1) 1 Cor. ii. 5; "that your faith should not *stand* in the wisdom of men, but in the power of God;" (2) Lk. xii. 15, as quoted by Latimer, "For no man's life *standeth* in the abundance of the things which he possesseth." Compare also (1) Cranmer's Letter to the Devonshire rebels, "*Standeth* it with any reason to turn upside down the good order of the whole world?" (2) Taverner's *Postils*, p. 176, "In thys *standeth* the continual pardone of our dayly offences, in thys resteth our justification;" and (3) Latimer, *Letter to Cromwell*, Dec. 24, 1538, "In *this standeth* much the stay of my house." See also *The Bible Word-Book*, p. 454.

[2] Ordered="arranged," "guided," comp. Judg. xiii. 12; 1 Kings xx. 14, "who shall *order* the battle?" Ps. l. 23,

Father, "to do always that[4] is righteous in His sight."

CHAPTER VIII.

THE PRAYERS CONTINUED.

1. **The Five Prayers.** At this point the Order of Morning Prayer ended until the last Revision in 1661[1]. In the Scotch Prayer-Book[2], however, of 1637 the following Rubric prepared the way for the present usage:—"After this Collect ended, followeth the Litany; and if the Litany be not appointed to be said or sung that morning, then shall next be said the Prayer for the King's Majesty, with the rest of the prayers following at the end of the Litany, and the Benediction." The present Rubric directs:—"*In Quires and Places, where they sing, here followeth the Anthem. Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.*"

"to him that *ordereth* his conversation aright will I shew the salvation of God." "Let us, therefore, *order* ourselves so that we may say it worthily as it ought to be," Latimer's *Sermons*, p. 377; "I see the Queen's Majesty so much misliking of the Earl of Desmond, as surely I think it needful for you to be very circumspect in *ordering* of the complaints exhibited against him;" Cecil to Sidney, Oct. 20, 1566.

[3] For *Governance*=direction Lat. "moderamine" Comp. 2 Esdr. xi. 32; 1 Mac. ix. 31.

"Eterne God, that thorugh thy purveance
Ledest this world by certain *governance*."

Chaucer, *Franklin's Tale*; see *The Bible Word-Book*, p. 233.

[4] That=*that which*; comp. Ruth ii. 17; Neh. v. 9;

"For he wold have *that* is not in his might."

Chaucer, *Wife of Bath's Tale*.

"That you may do *that* God commandeth, and not that seemeth good in your own sight without the word of God."

Latimer, *Rem.* p. 308; *Bible Word-Book*, p. 480.

[1] See above, p. 57. [2] See above, p. 39.

2. **Prayer for the King's Majesty.** These Five Prayers are of the nature of the Mediæval *Memoriæ* or *Commemorations*, and the first of them is a *Prayer for the Queen's Majesty*[1]. The earliest form of this Prayer occurs in two little volumes printed about the year 1548. It was not inserted in the Prayer-Books of Edward VI., but was placed in the Primer of 1553, but in the reign of Elizabeth, having been altered and shortened, it was placed with the Prayer for the Clergy and People before the Prayer of St Chrysostom at the end of the Litany, whence it was removed in 1661 and placed as it now stands.

3. **The Prayer for the Royal Family** was added among the Collects at the end of the Litany in 1604. Approved, if not composed by Archbishop Whitgift, it was placed in the Prayer-Book among the changes "made by way of explanation," after the Hampton Court Conference[2], and was then entitled *A Prayer for the Queen and Prince, and other the King and Queen's children.* It then commenced with the words *Almighty God, which hast promised to be a Father of thine elect and of their seed*, but was altered to its present form *Almighty God, the fountain of all goodness*, about the year 1633[3].

4. **The Prayer for the Clergy and People** may be traced back as far as the Fifth century. It was translated from the Sacramentary of Gelasius in the reign of Elizabeth, and introduced into the Prayer-Book

[1] Prayer *for kings and those in authority* is enjoined by St Paul (1 Tim. ii. 1, 2). The following was the Prayer used in camp by the order of the Emperor Constantine: Σὲ μόνον οἴδαμεν Θεόν· σοῦ πάντες ἱκέται γενόμεθα· τὸν ἡμέτερον βασιλέα Κωνσταντῖνον, παῖδάς τε αὐτοῦ θεοφιλεῖς, ἐπὶ μήκιστον ἡμῖν βίον σῶσον καὶ νικητὴν φυλάττεσθαι.

[2] See above, p. 36.

[3] See Cardwell's *Conferences*, pp. 234 sq.; Procter, pp. 241, 242.

with the Collect, *O God, whose nature and property*, &c., at the end of the Litany. In accordance with primitive practice, it is a Prayer for Clergy[1] and people that He, who alone worketh great marvels, will send down upon them the healthful Spirit of His grace, and that they may truly please Him, will pour upon them the continual dew of His blessing.

5. **The Prayer of St Chrysostom** is found in the Liturgies of Basil and Chrysostom, but not in the earlier MSS. of them. It is doubtful, therefore, whether its composition can be distinctly traced to either of these Fathers, but without dispute the Prayer has been very

[1] The words "Send down upon our Bishops and Curates" are liable to be misunderstood. The Latin *super famulos tuos pontifices* is a guide to their true meaning. "Curates" is here used in its literal sense = "one who is entrusted with the *care* (cura) or *cure* of souls," and includes all the parochial Clergy as distinguished from the Bishops. Comp. the French *curé*; and the following passages:

"To bischopis and *curatis* þat han kepinge,
It is her charge, and to lordis also."
Hymns to the Virgin and Christ, p. 37.

"Wharefore þou preste *curatoure*,
3ef þou plese thy sauyoure
3ef thou be not grete clerk,
Loke thou moste on thys werk."
Myrc's *Instructions for Parish Priests*, p. 2.

"Wee will that our *curate* shal minister the Sacrament of Baptism at al times, as well in the week day, as on the holy day." Sixth Article of the Devonshire Rebels, A. D. 1549.

"The saide abbot of Hyde canne show you of a *curat*, and well learned in my diocese, that exhorted *his parisheners* to beleve contrary to the Catholic faith." Nykke, bishop of Norwich, *Letter to Archbishop Warham*, A. D. 1530.

"He commeth therefore to the banket, and accordynge to hys maner, breaketh and distributeth bread with hys own handes vnto them and also fyshe, by this facte teachynge all such as be hys disciples and followers, whom he hathe chosen to be *the curates* and feders of his churche." Taverner's *Postils*, p. 223.

anciently used in the middle of the Liturgies which bear their names. When Cranmer revised the Litany in 1544[1], he placed this prayer at the end of the Litany. In 1661 it was placed at the close of the daily Morning and Evening Prayer, where it is peculiarly appropriate; for being addressed immediately to Christ, who has promised that when two or three are gathered together in His Name, He will grant their requests (Mtt. xviii. 19; comp. Exod. xx. 24), it prays for the fulfilment of the desires and petitions of His servants as may be most expedient for them, granting them in this world the knowledge of His truth, and in the world to come, life everlasting.

6. **The Benediction.** In the time of Moses and Aaron an express command was given that the people should be dismissed with a sacerdotal benediction. The words of this benediction were dictated to the Hebrew Lawgiver (Num. vi. 22, 23): *The Lord bless thee, and keep thee: the Lord make His face to shine upon thee, and be gracious unto thee: The Lord lift up His countenance upon thee, and give thee peace* (Numb. vi. 24—26). The triple repetition of the sacred name of Jehovah, which is used in this Levitical Formula, is replaced by one which distinctly recognises the Christian doctrine of the Trinity, and the appropriate Prayer of Benediction, with which St Paul closes many of his Epistles (2 Cor. xiii. 14), forms the close of our Daily Morning and Evening Prayer[2].

[1] See above, p. 17.

[2] It was also used in the Liturgies of Antioch, Cæsarea, Constantinople, and Jerusalem.

II.

THE EVENING PRAYER.

1. **The Greater Portion** of the Order for Evening Prayer is the same as that for the Morning. It will be only necessary, therefore, to examine those portions, where there is any difference between them.

2. **The Order for Evening Prayer** was called "Evensong" in the First Prayer-Book of Edward VI., and is formed upon the ancient Offices of Vespers and Compline. The Sentences, Exhortation, Confession, and Absolution were appointed to be said before the commencement of the Service in the Second Prayer-Book, 1552, but were not printed at the beginning of Evening Prayer until the last Revision in 1661[1].

3. **Absence of the Venite.** At the close of the Salutation between the Minister and the People, the rubric directs, "*Then shall be sung or said the Psalms in order as they are appointed.*" Here the *Venite* is omitted, and the Psalms commence without that Invitation to Praise, which, as we have seen[2], distinguishes the Service of the Morning. In fact the Venite has never been used before the Psalms of the Evening, and the invitation which it offers, to join in setting forth God's most worthy praise, is considered to extend throughout the day.

4. **The Magnificat.** The reading of the first Lesson from the Old Testament is followed by the *Magnificat*, or *The Song of the Blessed Virgin Mary*[3], which has been sung at Vespers as long as the Service can be

[1] See above, pp. 56, 57. [2] See above, p. 72.

[3] In Marshall's Primer it is called *The Song of our Lady;* in Henry VIIIth's Primer *The song of Mary, rejoicing and praising the goodness of God;* Burton's *Primers*, p. 476.

traced in the Western Church, while on the other hand in the Eastern Church it is sung among the Canticles of the Morning[1]. The position it occupies in our Service is one of great significance. For after the reading of a Chapter from the Volume that contains the promises of Redemption made by God to the fathers of the Old Dispensation, we celebrate in the words of her, who was privileged to become the mother of her Lord, the fulfilment of the Divine Promises; we acknowledge that remembering His mercy He hath holpen[2] His servant Israel; and for all these gracious acts of mercy, which each person of the Godhead joins in bestowing, we end by giving glory to the Holy Trinity.

5. **Cantate Domino.** The Magnificat only was appointed to follow the Lesson from the Old Testament in the First Prayer-Book of Edward VI. In that of 1552, for variety and in accordance with the ancient rule[3] that Psalms and reading of Scripture should be alternated, the Rubric directed that the xcviiith Psalm might be sung, *except on the nineteenth day of the month, when it is read in the ordinary course of the Psalms.* It had not been sung among the Psalms of Vespers or Compline in the Mediæval Services, but it is appropriate, especially during the season of Epiphany, as a

[1] Procter, p. 244.

[2] Holpen = *helped;* comp. Ps. lxxxiii. 8, "Assur also is joined with them; they have *holpen* the children of Lot;" Dan. xi. 34, "Now when they shall fall, they shall be *holpen* with a little help;" see also Isai. xxxi. 3. The word is the old form of the past participle of the verb *help;* A.-S. *helpan*, pp. *holpen*. See *The Bible Word-Book*, pp. 255, 256, and compare

"And specially, from every schires ende
Of Engelond, to Canterbury they wende,
The holy blisful martir for to seeke,
That hem hath *holpen* when that they were seeke."
Chaucer, *The Prologue*, 15—18.

[3] See above, p. 80.

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song of praise[1] for the announcement of salvation, and an acknowledgment that by the incarnation of His blessed Son God *hath done marvellous things, hath with His own right hand, and with His holy arm gotten Himself the victory, and openly shewed His righteousness in the sight of the heathen.*

6. **Nunc Dimittis.** After the Second Lesson from the Apostolical Epistles follows the *Nunc Dimittis*, or *The Song of Simeon* (Lk. ii. 29), which has been sung at Evening Prayer from very early times. Its position is no less significant than that of the *Magnificat*. The Epistles to the various Churches are a standing monument that the Gospel proved itself a *Light to lighten the Gentiles*. In the words of the aged saint, therefore, who was privileged to take the infant Saviour in his arms, (1) we acknowledge that our eyes, like his, have seen the long-promised Salvation of God, which He prepared before the face of all people; and (2) we express our readiness to receive this Salvation to ourselves, and our faith that by so doing we may hope to have peace in our death, of which every night brings a type in sleep. The words of the *Nunc Dimittis* occur in the second Lesson at Evensong on Sept. 26, but no special direction has been hitherto given as to the course to be pursued on this occasion.

7. **Deus Misereatur.** In place of the *Nunc Dimittis* the Rubric of King Edward's Second Prayer-Book directs that the *Deus Misereatur*, or the Sixty-seventh

[1] In the Prayer-Book Version of this Psalm occurs the word *shawms*, for which the Authorized Version has *with sound of cornet*. The shaum, also used in the forms *shalm*, *shalmie*, Fr. *chalmie*, *chalemelle* (fr. *calamellus* dim. of *calamus*) is a musical instrument resembling a clarionet. Compare:—

"The shreyffes and the althermen toke barge at the iij Cranes with trompets and *shalmes*, and the whetes playhyng." Machyn's *Diary*, p. 96.

"With *shaumes*, and trompets, and with clarions sweet."
Spenser, *F. Q.* I. 12, 13.

See *The Bible Word-Book*, p. 433.

Psalm may be used, except on the Twelfth Day of the Month. This Psalm of mingled prayer, prophecy, and praise is as suitable for the use of the Christian as of the ancient Jewish Church, where it was first sung. For in it (1) we *pray* that God will be *merciful unto us and bless us*, that *His way may be known upon earth, His saving health among all nations;* (2) we call upon the peoples and the nations *to rejoice, be glad, and praise Him;* and (3) we avow our belief that He will *judge the folk righteously, and govern the nations upon earth, that God, even our own God, will give us His blessing, and that all the ends of the world shall fear Him.*

8. **The Collect for Peace.** At this point, in accordance with the Mediæval Order, the First Prayer-Book of Edward VI. inserted Prayers and Collects. The Second Prayer-Book of the same king introduced the Apostles' Creed here, as in the corresponding part of the Morning Service. The repetition of the Creed is followed by (1) the Lesser Litany, (2) the Lord's Prayer, and (3) the Versicles, and to these succeed (1) the Collect for the *Day*, (2) the Collect for *Peace*, and (3) that for *Aid against all perils*. Both of these latter Collects are taken from the Sacramentary of Gelasius, A.D. 494, the first being used in the Sarum Breviary[1] as the fourth Collect after the Litany, the second as an Evening Collect.

9. **The Fixed Collects.** There is a close resemblance between these ancient daily Collects of Morning and Evening Prayer. In the first of each pair the subject is the same, *the peace which the world cannot give* (Jn. xiv. 27), but the words are different and adapted to the respective periods of the day. In the

[1] Where it runs, "Deus a quo sancta desideria, recta consilia, et justa sunt opera, da servis tuis illam quam mundus dare non potest pacem; ut et corda nostra mandatis tuis dedita, et hostium sublata formidine tempora sint tua protectione tranquilla." Brev. Sar. Psalt. fol. lx. *Letania.*

morning we pray for outward peace, to secure us against the troubles of the world; in the evening we pray for inward peace, to comfort and quiet our minds when we are to take our rest. In the second Collect of the Morning we pray that He, "who has brought us to the beginning of the day, will defend us in the same with His mighty power." In the second Collect[1] of the Evening we pray that, while the shades of night are fast falling, God will be pleased to defend us from all its perils and dangers, that *He who keepeth Israel* and *neither slumbereth nor sleepeth* (Ps. cxxi. 4, 5) will be our Keeper, and make us *to dwell in safety* (Ps. iv. 8).

III.

THE LITANY.

CHAPTER I.

ORIGIN OF THE LITANY.

1. **The Litany** brings us to a portion of the Service, which is complete in itself, which is often used as a separate Office, and which was not for some years universally read at the same time as the Morning Prayer.

2. **Its Derivation.** The word Litany itself is derived from the Greek Λιτανεία, which in its turn comes from Λιτὴ, *a prayer*, and primarily denoted *supplication* or *prayer generally*[2], and that public as well as private,

[1] It is to be noticed that this Collect has no preface or introduction; see above, p. 93.

[2] "Litany, which is a Greek word, and as much in English to say, a suplication or prayer, whereof it hath taken his name." See Hilsey's *Primer*, ed. Burton, p. 381. Comp. Homer, *Il.* IX. 581:

Πολλὰ δέ μιν λιτάνευε γέρων ἱππηλάτα Οἰνεύς.

Il. XXIII. 196:

Πολλὰ δὲ καὶ σπένδων χρυσέῳ δέπαϊ λιτάνευεν.

Comp. also Hom. *Il.* XXIV. 357; *Od.* X. 481.

in which general sense it appears also to have been used in the early Church.

3. **Processions.** About the Fourth Century, however, it began to be more specially applied to solemn Offices of Prayer performed with processions of the Clergy and people. Such processions took place at Constantinople in the time of Chrysostom, A.D. 398, but the service at these processions consisted chiefly of singing hymns.

4. **Joined with Prayers.** During the fifth and sixth Centuries, when the Roman Empire was tottering to its fall, and the general disorders of the times were heightened by unusual calamities, by the invasions of barbarians, and successions of droughts, pestilences, and earthquakes, these processions assumed a more solemn form. Joined with fasting and prayer they were celebrated on occasions of any peculiar emergency, of actual or impending calamity.

5. **Mamertus and the Rogation-days.** Thus on the occasion of a terrible earthquake at Constantinople in the year A.D. 430, a solemn procession of clergy and people was ordered to pass through the streets chanting Psalms and Anthems and crying, *Lord, have mercy upon us.* Again about the year A.D. 460, one Easter Eve, a terrible earthquake shook the church at Vienne on the Rhone. The people rushed out, leaving the bishop, Mamertus, alone before the altar[1]. While kneeling there he formed the resolution of instituting a new form of supplication, and enacted that on the three days before Ascension Day, there should be solemn processions[2] to

[1] Gregor. Turon. *Hist. Francorum*, II. 34.

[2] As things invented to one purpose are by use easily converted to more, it grew that supplications with this solemnity for the appeasing of God's wrath, and the averting of publique evils, were of the Greeke Church termed *Litanies; Rogations* of the Latine. Hooker, *Eccl. Pol.* v. 41, 2.

the nearest churches round with earnest prayers for the Divine mercy. The custom was quickly taken up. The days were called the "Rogation-Days," as they were the only days yearly set apart for such a service, and their observance spread rapidly throughout France, and thence found their way into the Anglo-Saxon Church.

6. **The Great Litany of St Mark's Day.** In the year A.D. 590, Gregory the Great on the occasion of a fatal pestilence at Rome instituted a solemn Litany. On St Mark's day, April 25, seven processions set out from different churches, and met in one principal church for a solemn service[1]. This Litany was called *The Great Litany of St Mark's day*, and was introduced into England by a decree of the Council of Cloveshoo, A.D. 747. The service used during these processions and on Rogation-days appears to have consisted chiefly of Psalmody, Collects, and the repetition of *Kyrie Eleison*, "Lord, have mercy upon us[2]." In the English Church Litanies were said not only on the solemn Rogation-days but on the week-days during Lent, and the invocations[3] were varied each day during the week.

7. **The English Litany** was originally intended to be used as a distinct Office. It was put forth, we have

[1] Seven years afterwards, A. D. 597, Augustine, whom Gregory had sent to England, entered Canterbury "cum cruce sancta et imagine regis Domini nostri Jesu Christi, hanc *lætaniam* consona voce modulante, *Deprecamur te, Domine, in omni misericordia tua, ut auferatur furor tuus et ira tua a civitate ista, et de domo sancta tua, quoniam peccamus. Amen.*" Bede, *H. E.* I. 25.

[2] This was called the Litany as well as the procession itself; see Bishop Hilsey's *Primer*, p. 381. Compare also Fifth Article of the Devonshire Rebels, A.D. 1549. "We will have our old service of Matins, Mass, Evensong, and *Procession*, as it was before."

[3] These in the 8th century included the invocation of saints, which had before been unknown.

seen above[1], as a separate Book by Henry VIII. in 1544, and in his Primer of 1545, is called "*The Common Prayer of Procession.*" In Edward's first Prayer-Book it was ordered to be said on Wednesdays and Fridays and to be succeeded by the first part of the Communion Office. In this Book it was printed after that Office, but in the Prayer-Book of 1552 it was placed where it now stands, with a rubric[2] directing that "it should be sung or said after Morning Prayer on Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the ordinary[3]."

8. **The Injunctions of Elizabeth**, A.D. 1559, renewed the direction that it should be said "immediately before the time of Communion of the Sacrament;" and in 1571 Grindal, Archbishop of York, directed the Minister "not to pause or stay between the Morning Prayer, Litany, and Communion, but to continue and say the Morning

[1] See above, p. 17. That a pressure of calamities had much to do with our first Litany is clear from a letter of Henry VIII. to Cranmer, which he sent him with his translation of the Litany in 1544; "*Calling to our remembrance the miserable state of all Christendom, being at this present time plagued, besides all other troubles, with most cruel wars, hatreds, and disunions,.....the help and remedy hereof being far exceeding the power of any man, must be called for of Him who alone is able to grant our petitions..... Being therefore resolved to have continually from henceforth general PROCESSIONS in all cities, towns, and churches or parishes of this our realm,..... forasmuch as heretofore the people partly from lack of good instruction, partly that they understood no part of such prayers and suffrages as were used to be said or sung, have used to come very slackly, we have set forth certain goodly prayers and suffrages in our native English tongue, which we send you herewith.*" See Froude, Vol. IV. p. 482.

[2] See the Rubric in the Prayer-Book, and notice that it is also called a "*General Supplication.*" For the meaning of the word *General*, see above, p. 68, n.

[3] Hence its use at Confirmations, Dedications of Churches, Coronations, and all services of an occasional character.

Prayer, Litany, and Communion, together, without any intermission; to the intent that people might continue together in prayer, and hearing the Word of God, and not depart out of the church during all the time of the whole Divine Service[1]."

CHAPTER II.

DIVISION OF THE LITANY

1. **Division of the Litany.** Our English Litany may be divided into five parts:—

(1) *The Invocations;*
(2) *The Deprecations;*
(3) *The Obsecrations;*
(4) *The Intercessions;*
(5) *The Versicles and Prayers.*

2. **The Invocations**, in which are included the first four clauses of the Litany, are solemn and earnest appeals for mercy and pardon addressed to each Person in the Godhead, first separately[2] and then collectively, whereby each is made the object of devout worship. The ancient Litanies commenced with the form *Kyrie eleison*, each part of it being once or thrice repeated. This was done away in the English Litany of 1544, which commenced with the invocation of the several Persons of the Trinity, with the addition of the words, peculiar to it among all other Litanies, *miserable sinners*, in all

[1] Cardwell, *Doc. Ann.* lxxvi.

[2] In Latin the Invocations run, "Pater *de cœlis* (=ὁ Πατὴρ ὁ ἐξ οὐρανοῦ=*which art in heaven* in the Lord's Prayer), Deus, miserere nobis; Fili, Redemptor mundi, Deus, miserere nobis; Spiritus Sancte, Deus, miserere nobis." The position of Deus emphatically marks the Divinity of each Person of the Trinity.

the clauses, and *proceeding from the Father and the Son* in that relating to the Holy Ghost[1].

3. **The Deprecations**, in which are included the eight next clauses, are preceded by the Prayer *Remember not, Lord, our offences*, &c. This was inserted in the Litany of 1544 in the place of the old and short clause :—

Propitius esto: parce nobis, Domine.

It is the translation of an Anthem at the end of the Penitential Psalms and stood in the Breviary immediately before the Litany[2]. The Deprecations themselves are fervent prayers for deliverance from evil in all its forms, and are more immediately addressed to the Second Person of the Trinity, who upon His Cross "made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world[3]."

4. **The Evil** around us, from which we pray to be delivered, is of many kinds[4]. (i) There is the original Author (Jn. viii. 44), and the constant Promoter of evil (1 Pet. v. 8), the Devil, our ghostly Enemy[5], and therefore we pray to be delivered from his *crafts and assaults.*

[1] Next in the Old Litanies came the Invocation of Saints, beginning with St Mary and ending *Omnes sancti: orate pro nobis*. Only three such clauses were retained by the Reformers in the first Litany of 1544; they appeared also in Henry VIIIth's Primer of 1545, but were entirely omitted in the Litany of Edward VI.

[2] See Marshall's *Primer*, p. 124.

[3] See the Prayer of Consecration in the Communion Office.

[4] Evil ... mischief ... sin. Mischief (from the old French meschef, from mis, *ill*, and chef = Lat. caput, *the head*) = (1) *that which comes to a head* or *ends ill;* (2) *an ill consequence;* (3) *injury, damage.*

[5] Compare the explanation of the petition *deliver us from evil* in the Church Catechism. For the use of ghostly = spiritual, compare Marshall's *Primer*, "Grant us *ghostly* eyes to see the beauty of virtue.....and *ghostly* lust and pleasure to muse and think of him," Burton's *Primers*, p. 225.

(ii) There are the wages (Rom. vi. 23), or consequences of evil and of yielding to his seductions, and therefore we pray to be delivered from *God's wrath and from everlasting damnation.* (iii) There is evil in our own hearts (Mtt. xv. 19[1]), and therefore we pray to be delivered from all *blindness of heart, from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness; from fornication, and all other deadly*[2] *sin.* (iv) There is physical evil, and therefore we pray to be delivered *from lightning and tempest, from plague, pestilence, and famine.* (v) There is evil arising from the wild passions of men, from misgovernment and anarchy, and therefore we pray to be delivered *from battle*[3] *and murder and sudden death*[4]*, from all sedition, privy conspiracy*[5]*, and rebellion*[6]. (vi) There is intellectual evil, and therefore we pray to be delivered *from all false doctrine, heresy, and schism,* and the too common root of each of these, *hardness of heart*[7]*, and contempt of God's word and commandments.*

[1] And comp. Ps. xix. 12; Jer. xvii. 9; Gal. v. 19—21.

[2] Deadly = *deliberate* and *presumptuous sin;* comp. Ps. xix. 13; on the Presbyterian objection to the expression see above, p. 47.

[3] Battle, to which the *Use of York* adds, "*from persecution by Pagans and all our enemies.*"

[4] This in the Sarum Use is "a subitanea et improvisa morte;" *from sudden and unprovided death,* Marshall's *Primer,* 1535. Its close collocation with *battle and murder* is noticeable, and seems to refer it chiefly to a *violent* death. On the Puritan objections to this petition, see above, p. 47.

[5] Here in the Litany of 1544 was added, "*from the tyranny of the bishop of Rome and all his detestable enormities.*" The clause was retained in Edward's Prayer-Books, and appeared in the Litany printed in the first month of Elizabeth's reign, but was omitted in the Litany published by authority in 1559. See above, p. 32.

[6] The words *rebellion* and *schism* were inserted after the last revision in 1661; see above, p. 57.

[7] Comp. the third Collect for Good Friday.

5. **The Obsecrations**, in which are included the three next clauses, are pleas for mercy, not only addressed to the Second Person of the Trinity, but specially mentioning all that He has done for us men and for our salvation; His holy Incarnation, Nativity, and Circumcision; His Baptism, Fasting, and Temptation; His Agony and bloody Sweat; His Cross and Passion; His precious Death and Burial; His glorious Resurrection and Ascension; and the bestowal of His promised gift in the coming of the Holy Ghost. By the remembrance of each and all of these events in His life incarnate we beseech Him to deliver us in all time of our tribulation; in all time of our wealth[1]; in the hour of death; and in the day of judgment.

6. **The Intercessions**, in which are included the next twenty-one clauses, are in form common to all the Litanies, and consist of Prayers in behalf of "all sorts and conditions of men." Hence

(1) We pray for the holy Church universal, that God will be pleased to rule and govern it in the right way;

(2) We pray for the Sovereign, that He will be pleased to keep and strengthen her in the true worshipping of Him, and in righteousness and

[1] Wealth (from A.-S. and old Germ. *wela* = abundance; A.-S. *wela, welig* = rich) = *weal, well-being, happiness, prosperity.* In the Primer of 1535, this ran, "in time of our tribulations, in the time of our *felicity.*" Compare (1) commonwealth, common weal = *bonum publicum;* (2) 2 Chron. i. 12, "I will give thee riches, and *wealth*, and honour;" Ps. cxii. 3, "*Wealth* and riches shall be in his house;" Ps. lxix. 22, "Let the things which should have been for their *wealth* be unto them an occasion of falling;" (3) "Nothing eyther great or small was euer done for hym, but it serued and perteyned to our profite, *weale*, and commoditie;" Taverner's *Postils*, p. 134; (4) "Commend me to the lords, and tell them it were meet they were with me, for that I do is all for their *wealths;*" *Lancaster Herald's Report*, Oct. 21, 1536; Froude, Vol. III. p. 150.

holiness of life; to rule her heart in His faith, fear, and love; to enable her evermore to have affiance[1] in Him, and ever seek His honour and glory; and to be her defender and keeper, giving her the victory over all her enemies;

(3) We pray for all the Royal Family, that He will be pleased to bless and preserve them;

(4) We pray for all Bishops, Priests, and Deacons, that He will be pleased to illuminate them with true knowledge and understanding of His Word, so that both by their preaching and living they may set it forth[2] and show it accordingly;

(5) We pray for the Lords of the Council and all the nobility, that He will endue them with grace, wisdom, and understanding;

[1] Affiance = *trust, reliance*, Lat. *fides*, faith; low Lat. *affidare* (whence *affidavit*); Fr. *affier* = to trust in; O. E. *affie* or *affy*. Comp.

"Myn *affiaunce* and my feith
Is ferme in his bileve."
P. Ploughman's *Vision*, 11290;

"Þat philosophir all þe folke faste he defende
That they suld noghte in thy faythe, John, þame *affy*."
Religious Pieces, cir. A.D. 1440, p. 93;

"And yet did this woman continue still in prayer, she cast not away her confidence . . . . she abode still in her petition, and said with good *fiance*, It is truhe, Lord, that thou sayest, but I ask no bread . . . . I am but a little whelp, and desire the crumbs which fall from thy children's table." Marshall's *Primer*, ed. Burton, p. 149;

"If it be so presumptuous a matter to put *affiance* in the merits of Christe, what is it then to put *affiance* in our own merits?" Jewell, *Def. of Apol.* p. 76.

[2] To set forth = (1) *to promote, further;* so Hall, *Hen. IV.* fol. 11 a, "Se how the deuyll is as redy to *set furth* mischief, as the good angel is to auãce vertue." (2) *to publish, declare;* comp. "Wherefore, my beloued in Christ, let vs not despise this right holy state.....which our Sauior Christ dyd here with so high a myracle *set forth* and commend vnto us." Taverner's *Postils*, p. 76, Oxfd. Edn., "These be the blanchers, that hitherto have stopped the word of God, and hindered the true *setting forth* of the same." Latimer's *Sermon on the Plough.*

(6) We pray for the Magistrates, that He will bless and keep them, and give them grace to execute justice and to maintain truth ;

(7) We pray that He will be pleased to bless and keep all His people ; to give to all nations unity, peace, and concord ; to give us an heart to love and dread[1] Him and diligently to live after His commandments ; to give to all His people increase of grace to hear meekly His Word, to receive it with pure affection, and to bring forth the fruits of the Spirit ;

(8) We pray that He will be pleased to bring into the way of truth all such as have erred[2] and are deceived ; to strengthen such as do stand ; to comfort[3] and help the weak-hearted ; to raise up them that fall, and finally to beat down Satan under our feet[4] ;

(9) We pray that He will be pleased to succour, help, and comfort all that are in danger, necessity, and tribulation ; to preserve all that travel by land or by water ; all women labour-

[1] Dread = *to fear with reverence.* The American Prayer-Book has "to love and *fear* Thee :" compare "So the Aungel of the Lord apperid in slep to him and seide Joseph the son of David nyle thou *drede* to take Marie thy wyf, for that thing that is born in hir is of the Hooly Goost." Wiclif, Math. i. 20.

[2] A similar clause in Marshall's *Primer* runs, "That Thou vouchsafe that all which do err and be deceived may be reduced into the way of verity." Burton's *Primers*, p. 127.

[3] Comfort here = to *strengthen*, according to its etymology (fr. the late Latin *comfortare*, French *conforter* from *con* and *fortis* = strong) ; Comp. Phil. iv. 13 (Wiclif's version), "I may alle thingis in him that *comfortith* (= strengtheneth) me." Again Bacon (*Adv.* II. 322) speaks of "water by union *comforting* and sustaining itself;" and Hooker, *Eccl. Pol.* II. 1, "The evidence of God's own testimony.. doth not a little *comfort* and confirm the same."

[4] "Vouchsafe that we may the devil with all his pomps crush and tread under foot ;' Marshall's *Primer*, p. 127.

ing of child, all sick persons, and young children, and to shew pity upon all prisoners and captives;

(10) We pray Him to defend and provide for the fatherless children and widows and all that are desolate and oppressed; to have mercy upon all men; to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

(11) We pray Him to give and preserve to our use the kindly[1] fruits of the earth, so as in due time we may enjoy them;

(12) We pray Him, finally, to give us true repentance; to forgive us all our sins, negligences, and ignorances[2]; and to endue us with the grace of His Holy Spirit to amend our lives according to His Holy Word[3].

[1] Kindly = *natural* (from *kind* A.-S. *cynd* = nature). "The *kindly* fruits are the *natural* fruits, those which the earth according to its *kind* should naturally bring forth, which it is appointed to produce;" Trench, *English Past and Present*, p. 244, 6th ed. Sir Thomas More says that Richard III. thought by murdering his two nephews in the Tower to make himself accounted "a *kindly* king" = a king by *kind* or natural descent. Thus also Hooker (*Ecc. Pol.* III. 2) says, "those things are termed most properly natural agents, which keep the law of their *kind* (= nature, race) unwittingly." Comp. also "the moral law of *kinde*," Pecock's *Repressor* circ. 1450; Chaucer, *The Nonne Prest his Tale*, 371, Ed. Morris:

"He knew by *kynde*, and by noon other lore,
That it was prime, and crew with blisful steven."

Also Spenser, *Faery Queene*, II. ii. 36:

"But young Perissa was of other mind,
Full of disport, still laughing, loosely light,
And quite contrary to her sisters' *kind*."

[2] Negligence = acts or sins of ignorance. Sir T. More translates Ps. xxv. 7, "The offences of my youth, and myne *ignorances* (*ignorantias*) remembre not good lorde."

[3] "This last suffrage has nothing corresponding to it in any other Litany; it is a beautiful summary, expressing what we

7. **The Versicles and Prayers,** which occupy the rest of the Litany, commence with the Lesser Litany; then follows the Lord's Prayer, a Versicle, and a Prayer that He, who despises not the sighing of a contrite heart, nor the desire of such as be sorrowful, will mercifully assist our prayers that we make before Him in all our troubles and adversities, whensoever they oppress us; that He will graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us may be brought to nought, and by the providence of God's goodness dispersed, so that we His servants may evermore give thanks unto Him in His Holy Church[1].

8. **The following portion** to the end of the *Gloria Patri* was taken by Cranmer from the Introduction to the Mediæval Litany sung on Rogation Monday before leaving the choir to form the procession. The Versicles, *O Lord, arise, help us, and deliver us for thy Name's sake, and for thine honour*, are well adapted to a processional Prayer, while the words of Ps. xliv. 1 supply the clause, in which we seek to remind the most High of the noble works which we have heard with our ears and our fathers have declared unto us as having been wrought by Him in their days and in the old time before them, and on the strength of which we implore His aid now.

9. **The Conclusion.** The Versicles, which follow the *Gloria Patri*, were taken by Cranmer from an occasional portion, which was added to the Litany in time of war. The last couplet was used in the Preces of Morning

ought to feel at the conclusion of such petitions as have preceded: it is in general expressions, to supply any omission of a request, or of a confession, which ought to have been made; a prayer for repentance, forgiveness, and the grace of amendment of life." Procter, pp. 256, 257.

[1] This Prayer had formed a Collect in the Mass "pro tribulatione cordis." Procter, p. 258.

and Evening Prayer. These are followed by a beautiful Prayer, altered by Cranmer from an old Collect, in which we pray that He, who has mercifully revealed Himself to us as our Father, will look upon our infirmities, will for the glory of His Name turn from us all those evils that we most righteously have deserved, and grant that in all our troubles we may put our whole trust and confidence in His mercy, and evermore serve Him in holiness and pureness of living, to His honour and glory. This Prayer is followed by the Prayer of St Chrysostom and the Benediction[1], which bring our English Litany to a conclusion.

PART IV.

THE OCCASIONAL PRAYERS AND THANKSGIVINGS.

1. **Occasional Prayers and Thanksgivings.** After the Litany there are placed in the Prayer-Book certain *Prayers and Thanksgivings* to be used *upon several occasions before the two final Prayers of the Litany, or of Morning and Evening Prayer.* These are entirely English compositions. It is true that in Mediæval times there were special Masses for Rain, for Fair Weather, and in Time of War, but the Collects used in them can hardly be said to have furnished a hint towards their expressions.

2. **The Occasions** for these Prayers and Thanksgivings may be thus arranged :—

PRAYERS.	THANKSGIVINGS.
	1. *A General Thanksgiving.*
1. *For Rain.*	2. *For Rain.*
2. *For Fair Weather.*	3. *For Fair Weather.*

[1] Added to the Litany of Elizabeth, 1559.

PRAYERS.	THANKSGIVINGS.
3. *In the time of Dearth and Famine.*	4. *For Plenty.*
4. *In the time of War and Tumults.*	5. *For Peace and Deliverance from our enemies.*
	6. *For restoring Publick Peace at Home.*
5. *In the time of any common Plague or Sickness.*	7. *For Deliverance from the Plague or other common Sickness.*
6. *In the Ember Weeks, to be said every day for those that are to be admitted into Holy Orders.*	
7. *A Prayer that may be said after any of the former.*	
8. *A Prayer for the High Court of Parliament.*	
9. *A Collect or Prayer for all Conditions of men.*	

3. **The First Five Prayers.** All these occasional Prayers and Thanksgivings in the First Prayer-Books formed part of the Litany itself, but were disjoined from it at the last revision in 1661. The first two Prayers for *Rain* and *Fair Weather* were among those at the end of the Communion Office in Edward's First Prayer-Book, but were placed at the end of the Litany in the Second Book. The Prayers, *In the time of Dearth and Famine*[1], those *In the time of War and Tumults*, and of *Any common Plague or Sickness*, were all added in the year 1552, and it is probable that they all had their origin in the necessities[2] of the times.

[1] The second form of these two Prayers was left out in 1559, and only restored, with alterations, in 1661.

[2] We find an account of the Sweating Sickness and a

4. **The Ember Weeks.** The Prayers *to be said every day in the Ember Weeks, for those that are to be admitted into Holy Orders* were added at the last revision and are peculiar to the English Ritual. In Mediæval times four days were specially set apart to be observed with fasting and prayer as an act of consecration of the four seasons of the year. The Council of Placentia, A.D. 1095, fixed for their celebration the Wednesday, Friday, and Saturday after

(1) *The first Sunday in Lent,*
(2) *Whitsunday,*
(3) *The 14th of September,*
(4) *The 13th of December.*

These Days were called *Jejunia quatuor temporum, the Fasts of the Four Seasons*[1]. The Dutch called these seasons *Quatertemper*, the Germans *Quatember*, whence according to some is derived our term *Ember*[2].

5. **The Prayer that may be said after any of the former** is as old as the Sacramentary of Gregory, and in an English form has had a place in the Prymer,

Dearth in 1551; also there was a general European war, besides the more pressing troubles in Ireland; Strype's *Cranmer*, sub ann. A.D. 1551. Compare also Strype, *Mem. Eccl. Edw. VI.* II. iv., "The Sweating sickness breaking out this year in great violence, whereby the two sons of the duke of Suffolk were taken off, letters from the Council, dated July 18, were sent to all the bishops, to persuade the people to prayer, and to see God better served;" also "The Sophy and the Turke, the Emperor and the French Kynge (not moch better in religion than they) rollynge the stone, or turnynge the whele of fortune up and downe, I pray God send us peace, and quyetnes with al realmes, as wel as among our selfes; and to preserve the kyngs majestie with al his councill. From my howse of Forde the xx day of November, anno 1552;" Cranmer to Cecil.

[1] In our Calendar they are called *The Ember-Days at the Four Seasons.* See *Notes and Queries*, Vol. VI. 145, Second Series.

[2] The rubric, however, directs one of the Prayers to be

as long as that Book can be traced. In its oldest English form it ran[1]:—

> "*God, to whom it is propre*[2] *to be mer-*
> "*ciful and to spare evermore, undirfonge*[3]
> "*oure preieris: and the mercifulnesse of*
> "*thi pitie asoile*[4] *hem, that the chain of*
> "*trespas bindith. Bi crist our lord. So*
> "*be it.*"

In the early Primers it stood with the Collects at the end of the Litany; it was omitted during the reign of Edward VI., but was restored in the Litanies of Elizabeth, A.D. 1558 and 1559.

6. **The Prayer for the High Court of Parliament** was most probably composed by Archbishop Laud. It first appeared in an "Order of Fasting" in 1625, the year of King Charles' accession, and again in 1628, the famous year of "the Petition of Right" and "the Remonstrance," as a special form of Prayer "necessary to be used in these dangerous times of war." In these early forms it agrees almost word for word with the present Prayer, but is somewhat longer. In 1661 it was ordered by Convocation to be placed in the Book of Common Prayer[5], and on the first day of the year 1801 the word *Dominions* was substituted for *Kingdoms*.

7. **The Prayer for all Conditions of Men** has been ascribed to Sanderson, Bishop of Lincoln, 1660.

said not only on the Ember days, but upon every day of the Ember weeks.

[1] See Maskell, *Mon. Rit.* II. 107.

[2] "To whom it is appropried;" Hilsey's *Primer*, p. 386.

[3] Undirfonge = *receive, take,* from A.-S. *underfangan* = to receive. "Take our prayer." Hilsey's *Primer*.

[4] To *asoil* or *assoyl;* Fr. *absouldre;* Lat. *absolvere* = (1) to free, clear of difficulty; (2) to pardon, forgive.

[5] The early Forms contain the words "most religious and gracious king," which have generally been supposed to have been introduced as a compliment to Charles II.

It was, however, most probably composed by Gunning[1], Master of St John's College, Cambridge, afterwards Bishop of Ely. In its original shape it is supposed to have been longer, and to have included in one Prayer the petitions for the Sovereign, the Royal Family, the Clergy, which are now scattered through several Collects[2]. The Convocation of A.D. 1662, however, retained those Collects, and struck out the petitions in this Prayer already expressed in them, without altering the word *Finally*, which seems needlessly introduced in so short a Form. Besides this, no general[3] intercessory prayer occurred in the Service, except on those mornings when the Litany was said.

8. **Thanksgivings.** Praise is an essential part of Divine worship. Hence throughout the Morning and Evening Service we retain Doxologies, Psalms, and Canticles. But these do not include that particular Thanksgiving for extraordinary deliverances, or indeed for daily mercies, which is due to the Author and Giver of all good things. Hence at the revision of the Prayer-Book after the Hampton Court Conference, some par-

[1] He was one of the coadjutors to the Episcopal Divines at the Savoy Conference.

[2] The Puritans, as we have seen above, p. 46, objected to short Collects at the Savoy Conference.

[3] In this prayer occur the expressions, "the good *estate* of the Catholic Church," and "in mind, body, or estate." *Estate* in the Bible and Prayer-Book is not restricted to its present meaning only, but is equivalent to *state* or *condition*. Comp. (1) Ps. cxxxvi. 23, "Who remembered us in our low *estate*," Ezek. xxxvi. 11, "And I will settle you after your old *estates*." (2) "In the holy *estate* of matrimony," Marriage Service; (3) "to examine yourself and your *estate*," Visitation of the Sick. Latimer defines as part of the duty of a king, "To see to all *estates;* to provide for the poor; to see victuals good cheap," *Sermons*, p. 215; Hooker speaks of "being both now and also in regard of a future *estate* hereafter;" and, Serm. iii. 605, says, "As long as the manner of men retain the *estate* they are in."

ticular thanksgivings were annexed to the Litany by order of James I. under the title of *An enlargement of thanksgiving for divers benefits by way of explanation.* These were thanksgivings *for Rain, for Fair Weather, for Plenty, for Peace and Deliverance from our enemies,* and *for Deliverance from the Plague or other common Sickness* in two forms.

9. **The General Thanksgiving.** At the last revision after the Restoration of the Monarchy in 1660, another special form of thanksgiving was added *for restoring Publick Peace at Home,* and for blessing God's holy name for the appeasing of the late seditious tumults. At the same time the Convocation authorised the acceptance of *A Form of General Thanksgiving* which was prepared and presented by Reynolds[1], Bishop of Norwich, Dec. 14, 1661, which rendered the Book more perfect by making the Thanksgivings correspond with the Prayers.

[1] He had been a Presbyterian, but afterwards conformed, and was advanced to the See of Norwich in 1661.

PART III.

I.

THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION.

CHAPTER I.

THE PRIMITIVE LITURGIES.

1. **Apostolic custom.** We have already seen[1] that the traces of Christian worship, which we find in the New Testament, refer to the Holy Eucharist, as being emphatically *the Christian Service.* Hence naturally arose the ecclesiastical use of the word *Liturgy*[2], to designate the form employed by the Church in celebrating the office which was called *the Mass* by the Mediæval and the Latin Church, but which we now call *the Lord's Supper* and the *Holy Communion*[3].

2. **Early Liturgies.** From the scanty remains of very early Christian times we may infer that the various

[1] See above, p. 2, and notes.

[2] See above, p. 2, note.

[3] Dr Waterland adduces the following successive appellations of the Service:—(i) *Breaking of Bread*, A.D. 33; (ii) *Communion*, A.D. 57 (1 Cor. x. 16); (iii) *The Lord's Supper*, A.D. 57 (1 Cor. xi. 20); (iv) *Oblation*, A.D. 96; (v) *Sacrament*, A.D. 104; (vi) *Eucharist*, A.D. 107; (vii) *Sacrifice*, A.D. 150; (viii) *Commemoration, Memorial*, A.D. 150; (ix) *Passover*, A.D. 249; (x) *Mass*, A.D. 385. See *Doctrine of the Eucharist*, chap. i.; and comp. Maskell, *Ancient Liturgy*, p. 146.

Churches, which were founded by the Apostles, had each a service for the Eucharist, and these Liturgies, while differing in some particulars, all agreed in their main features.

3. **Testimony of Justin Martyr.** The earliest extant account of the Sunday Service of the primitive Christians is that given by Justin Martyr, A. D. 140[1], and we have already seen how after (1) the reading of the Gospels or the Prophets, (2) a sermon, and (3) the offering up of Prayer, the Eucharist was celebrated, the consecrated elements distributed, and a portion sent to those who were absent, while almsgiving always accompanied the Service.

4. **The Gallican Liturgy.** It is the general opinion that Liturgies were not committed to writing before the end of the second or even of the third century, and though we cannot point to a perfect example of so high antiquity, yet certain portions and expressions, which we still use, can certainly be traced to primitive times. The ancient Gallican Liturgy[2] was, in all probability, the original form according to which the British Church celebrated the Holy Eucharist. It was apparently based upon the Liturgy of Ephesus, which was at a very early date introduced into France by missionaries from Asia Minor[3], and thence found its way into Britain.

5. **St Augustine** found this Liturgy in use in A. D. 596 and slightly altered it, partly from the Roman and partly from another Gallican Liturgy[4], which he had found in use in the South of France. Again revised by Osmund, Bishop of Salisbury, A. D. 1085, it remained substantially the Eucharistic Office used by the Medi-

[1] See above, p. 3. [2] See above, pp. 4, 5.

[3] According to some, soon after the death of St John.

[4] See Gregory's advice to Augustine, Bede, *H. E.* I. 27, and above, p. 6.

æval[1] English Church down to the era of the Reformation.

6. **Reign of Edward VI.** This Liturgy was not at once set aside at the commencement of the reign of Edward VI., but an English Order of Communion for the people was first directed to be added to it in 1548[2], to it succeeded the Liturgy of 1549[3] and that of 1552[4], but both were based to a great extent on the old Sarum Liturgy.

7. **First Rubric.** Our present Communion Office is preceded by four Rubrics. Of these the first requires that persons intending to communicate should signify their names to the Curate[5] "at least sometime the day before[6]."

8. **The Second Rubric** repels from the Lord's Table "open and notorious evil livers," and all who have done any wrong to their neighbours by word or deed, so that the congregation has thereby been offended. It directs the Curate having knowledge of any such offender, to call him and advertise[7] him not to presume to come to the Lord's Table, "until he hath openly

[1] See Maskell's *Ancient Liturgy of the Church of England*, where the Sarum Liturgy is compared with those of the Use of Bangor, York, and Hereford.

[2] See above, p. 19, and note. [3] See above, p. 22.

[4] See above, pp. 26, 27.

[5] For the meaning of the word Curate, see above, p. 98, note.

[6] This practice has fallen into disuse, and the Rubric is omitted in the American Prayer-Book.

[7] To "advertise" (from *advertere*) now means to inform in some *public manner*. But the word in the Bible and other writings of the time simply means to inform in whatever manner. Thus Balaam says to the king of Moab, "I will *advertise thee* what this people shall do to thy people in the latter days" (Num. xxiv. 14). In Ruth iv. 4, "I thought to *advertise thee*" is, in the margin, "I said, I will *reveal in thine ear*."

declared himself to have truly repented and amended his former naughty[1] life."

9. **The Third Rubric** repels those betwixt whom the Curate "perceiveth malice and hatred to reign," not suffering them "to be partakers of the Lord's Table, until he know them to be reconciled;" or if one is content to forgive and ready to make amends, to admit him, but not one, who remains "still in his frowardness[2] and malice."

10. **The Fourth Rubric** directs that at the Communion-time the Lord's Table shall stand, having a fair white linen cloth upon it in the body of the Church or in the Chancel, "where Morning and Evening Prayer are appointed to be said." Custom, however, has long retained the Holy Table in the Chancel, and so interpreted the Rubric, that it is to stand Altar-wise at the East end of the Church.

CHAPTER II.

THE INTRODUCTION.

1. **Division of the Office.** We now pass on to the actual Office for the Administration of the Lord's Supper, which may be most conveniently divided into four parts:—

[1] Naughty = *wicked*. We now only employ the word in reference to children. Formerly it designated serious offences without reference to age. "I know thy pride and the *naughtiness* of thine heart" (1 Sam. xvii. 28); "Lay aside all filthiness and superfluity of *naughtiness*" (James i. 21). The strict meaning of the word is "worthless," that which is "no whit," "nothing at all." Thus Jeremiah (xxiv. 2) speaks of "very *naughty*" figs; and Latimer says, "The *naughtiness* of the silver was the occasion of dearth."

[2] That is, "perversity," "obstinacy." Fromward comes from the old English *framweard*, the opposite of *to-weard* = "turned away from," "perverse."

(1) *The Introduction;*
(2) *The Preparation;*
(3) *The Consecration and Administration of the Elements;*
(4) *The Thanksgiving.*

2. **The Introduction** commences according to very ancient usage with the *Lord's Prayer*, for He, Who instituted the Holy Eucharist, was also the Author of this Divine Prayer. The most suitable mode, therefore, of beginning the Service must be with the words in which He, Who "made us to live, also taught us to pray to His Father and our Father in Heaven[1]."

3. **The Collect for Purity.** Then follows the *Collect for Purity.* This is a prayer of the early Church, in which the Priest beseeches Him, "unto Whom all hearts are open, and all desires known," that the thoughts of his heart, and of those of all present, may be cleansed by the inspiration of the Holy Spirit, that they may be duly prepared for the solemn Service in which they are about to join, and worthily magnify God's Holy Name.

4. **The Ten Commandments.** The Collect being ended, the recitation of the Ten Commandments[2] follows, and the people are directed after every Commandment to ask[3] God's mercy for their transgressions in time

[1] Hooker, *Eccl. Pol.* v. xxxv. 3. "This was the ancient principle, the whole Celebration being regarded as a solemn pleading of the Sacrifice of Christ before 'His God and our God.'" Scudamore's *Notitia Eucharistica*, p. 177.

[2] The Translation of the Commandments in the Communion Service is not that of our present Version (A.D. 1611), but that of Cranmer or the "Great Bible" (A.D. 1540), whence also the Version of the Psalms in the Prayer-Book is taken.

[3] The Response to each commandment is called the *Kyrie Eleison = Lord, have mercy upon us.* The last Response naturally follows the reading of the Law in a Christian Service, being a prayer for the fulfilment of the prophetic promise in Jer. xxxi. 33, and alluded to in Heb. viii. 10; comp. also Ps. cxix. 34, 36.

past, and His grace to incline their hearts to keep them for the time to come.

5. **Prayer for the Sovereign.** The Commandments and their Responses together form a Eucharistic Litany, and are succeeded by one of two Collects for the Sovereign, both of which are probably derived from ancient sources. The blessings of a well-ordered government are very great, and in accordance with the express exhortation of St Paul[1] we pray to God, Whose "kingdom is everlasting and His power infinite," and in Whose rule and governance are the hearts of kings[2] and princes, that they, knowing Whose ministers they are, may study to preserve God's people committed to their charge, in wealth[3], peace, and godliness, and that we, duly considering Whose authority they have, may faithfully serve, honour, and humbly obey them, according to God's Word[4] and ordinance.

6. **The Collect for the Day.** Next follows the Collect of the Day. This is one of the eighty-three Collects contained in the Prayer-Book. They are nearly all of great antiquity, and generally gather together in one short prayer the leading ideas of the Epistle and Gospel[5].

[1] See 1 Tim. ii. 1, 2; "I exhort, therefore, that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men, *for kings, and all that are in authority.*"

[2] Comp. Prov. viii. 15, 16; xxi. 1.

[3] Wealth, see above p. 111, note.

[4] Comp. (1) our Lord's words Mtt. xxii. 21; Jn. xix. 11; (2) the words of St Paul, Rom. xiii. 1—6, and (3) of St Peter, 1 Ep. ii. 13, 14.

[5] See above, p. 94. The Epistles and Gospels form two series, illustrating the two great divisions of the Christian Year, (1) from *Advent* to *Trinity*, and (2) from *Trinity* till *Advent* comes round again. In the *first* half of the year we commemorate the Life of our Blessed Lord on earth from His Incarnation to His Ascension, and His mission of the Holy Ghost. This course of teaching fitly ends with the com-

7. **The Gospel.** The reading of the Gospel in the Communion Service has always been treated with special reverence. The Rubric directs that the people shall all "stand up" to hear it, and before it is read, it is usual to sing the Versicle, *Glory be to Thee, O God*[1]. The reading of the Gospel is followed by the *Nicene Creed*, just as the Second Lesson is followed by the Apostles' or Athanasian Creed.

8. **The Nicene Creed.** The Nicene Creed is so called, because it was in great part drawn up at the Council of Nicæa, A.D. 325, but the clauses after *I believe in the Holy Ghost* were added at the Council of Constantinople, A.D. 381. It contains the Confession of our Faith in the doctrine of the Trinity, and especially in that of the Incarnation of our blessed Lord. It expresses very fully our belief that He, Who instituted the Holy Communion, while He remained the Son of God from all eternity, became the Son of Man in time, and offered up His Holy Body on the Cross, as a Sacrifice for us men and for our salvation. It contains also a full confession of our belief that the Holy Ghost is God, that He is the Lord[2] and Giver of Life, that He proceedeth from the Father and the Son, and with the Father and the Son together is and ought to be worshipped, and that He spake by the Prophets.

memoration of the Blessed Trinity. In the *second* half of the year, from *Trinity* to *Advent*, the Epistles and Gospels are selected with a view of instructing us to lead our lives after the example of our Blessed Lord, the great events in Whose life we have already had brought before us.

[1] In many Churches it is also usual to sing, *Thanks be to Thee, O Lord*, at the end of the Gospel. These short hymns are similar in their application to the Canticles of Morning and Evening Prayer. Blunt's *Key to the Prayer-Book*, p. 57.

[2] Τὸ κύριον, καὶ τὸ ζωοποιόν, i.e. the Lord Jehovah, and the Life-Giver. Comp. Gen. i. 2; Rom. viii. 2; Jn. vi. 63; see *Class-Book of the Catechism: Creed*, Art. VIII.

9. **The Sermon.** From the very earliest times it has been the custom[1] at the celebration of the Holy Eucharist, after the reading of Holy Scripture, to make an address to the people, generally on some topic suggested by the portions of Holy Scripture that have been read. At this point, therefore, the Rubric directs that the Sermon shall follow, and that when the Sermon is ended, the Offertory shall be begun.

10. **The Offertory.** The Offertory[2] consists of certain prescribed Sentences, taken from Holy Scripture[3], which dwell on the duty of giving of our substance to the poor, or making an offering for some sacred object connected with the work of Christ and of His Church.

11. **Its Object.** Such an offering at such a time is a very significant action. In God we *live and move and have our being*[4]. All things come to us from Him[5], and His ever-blessed Son *for our sakes became poor*[6], and shed His Blood for us upon His Cross, and thereby enriched us with means of grace and hopes of glory. When, therefore, we draw near at such a Service as this to our Heavenly Father, Who gave His Only Son for our redemption, we are bound to bring unto Him the free-will offering of our goods. True, we do but give Him of His own. But in His infinite mercy He condescends to "make Himself a debtor to us for what we give to

[1] See Justin Martyr's *Apol.* I. c. 67; Guericke's *Antiq.* p. 216.

[2] The Anthem, called Offertory (*offertorium*, fr. offerre = to *present, give*), has without doubt been received in the English Church since the end of the sixth century, but it may have been in use long before by the British Church. See Scudamore's *Notitia Eucharistica*, p. 305.

[3] Two of them are taken from the Apocryphal *Book of Tobit.*

[4] Acts xvii. 28. [5] 1 Chron. xxix. 14.

[6] 2 Cor. viii. 9.

His poor[1];" and when we try to *do good and to distribute, with such sacrifices He is well pleased*[2].

12. **The Oblation of the Elements.** When the alms and the devotions of the people have been collected, they will be reverently brought to the Priest, who will humbly present and place them upon the Holy Table[3]. When he has thus offered them to God, he will also place upon the Holy Table so much Bread and Wine as he shall think sufficient, and having made this Oblation of the Elements, he offers up prayer for "the whole state of Christ's Church militant here in earth."

13. **The Prayer for the Church Militant.** The object of this comprehensive Prayer is threefold. *First*, we beseech the Almighty and Everliving God that He will most mercifully accept the gifts now lying on His Altar, both alms and oblations. *Secondly*, we make intercession for the whole Body of the Church, for the Sovereign and her Council, for all Bishops and Curates, for all God's people, and especially the congregation that are present; and for all who are in trouble, sorrow, need, sickness, or any other adversity. *Thirdly*, we bless God's Holy Name for all His servants departed[4] this life in His faith and fear, and we beseech Him to give us His grace so to follow their good examples, that with them we may be partakers of His heavenly Kingdom.

[1] Bishop Wilson, *Sacra Privata.* [2] Heb. xiii. 16.

[3] See the Rubric.

[4] This single clause was added in 1661 as a thanksgiving, the prayer remaining according to its introduction, for *the Church militant here in earth.* "When the doctrine of Purgatory had been extirpated, the English Church restored the commemoration of saints departed." Palmer, *Orig. Lit.* IV. 10; Blunt, *Parish Priest*, p. 106.

CHAPTER III.

THE PREPARATION.

1. **The First Exhortation.** At the close of the Prayer for the Church Militant follow the Exhortations to Holy Communion. They are peculiar to the English Church. The first sets forth the peril of unworthy reception, and may be thus divided :—

(1) Notice of day of Celebration ;
(2) Duty of coming to the Holy Eucharist ;
(3) The blessing of worthy, and danger of unworthy, reception ;
(4) Method of preparation for a worthy reception ; by
  (*a*) Self-Examination ;
  (*b*) Repentance and confession to God ;
  (*c*) Reparation of injuries done to another ;
  (*d*) Forgiveness of injuries.
(5) Invitation to any, who cannot by these means quiet their conscience, to open their grief to "some discreet and learned minister of God's Word," that "he may receive the benefit of absolution, together with ghostly[1] counsel and advice."

2. **The Second Exhortation** is to be used when the people are negligent to come to the Holy Communion. It

(1) Gives notice of Holy Communion ;
(2) Invites all present to it "in God's behalf ;"
(3) Points out the danger of shallow and feigned excuses ;
(4) Warns those who would stand aloof by the

[1] For "ghostly" see above, p. 109 n.

punishment of those who "refused the Feast in the Gospel[1];"

(5) Bids to Holy Communion (i) in the name of God, (ii) in Christ's behalf, (iii) as we love our own salvation;

(6) Enforces the duty of commemorating the death of Christ, and the danger of neglecting to receive the Communion.

3. **The Third Exhortation** is to be used at the time of the Celebration of the Holy Communion. It

(1) Sets forth the great benefit of worthily and the great danger of unworthily receiving this Holy Sacrament;

(2) Exhorts to self-examination, repentance, and faith;

(3) Urges the duty of thanksgiving for the redemption of the world by the death and passion of our Saviour;

(4) Describes the purpose of the institution of this Holy Mystery;

(5) Concludes with a Doxology.

4. **The Primitive Agape.** In the course of this Exhortation occur certain expressions which are apt to cause alarm and perplexity to some minds and which require explanation. The celebration of the Eucharist when St Paul wrote to the Corinthians was connected with a social meal called an Agape or "love-feast." To it the rich contributed of their wealth, and the poor of their poverty, and at its close it was usual for all, amidst these tokens of mutual love, to celebrate what was peculiarly the Sacramental Rite.

5. **Disorders in the Corinthian Church.** But in the course of time out of this custom very unseemly disorders arose. The richer Christians at Corinth made

[1] Matt. xxii. 1—14; Lk. xiv. 16—24.

this Feast minister to their own self-indulgence, and invidious distinctions were introduced, so much so that they who were unable to contribute to the common meal remained hungry, while others ate and drank to excess[1]. Such scenes were intolerable. The celebration of the Holy Feast was in danger of being degraded to the level of a heathen orgy, and when St Paul heard of them, he rebuked these disorders with great severity.

6. **The rebuke of St Paul.** He declared that they who partook of the Holy Eucharist in this unworthy, irreverent way, profaning it with levity and riot, were *guilty of the Body and Blood of the Lord*[2]; that they were virtually sharers in the sin of those, *who crucified Him and put Him to an open shame, and counted the Blood of the Covenant an unholy thing*[3]. He declared also that they who, not discerning *the Lord's Body*, joined with such indifference in this Holy Feast, *ate and drank judgment unto themselves*[4]. By which he meant not eternal punishment[5], but temporal chastisements, as shewn by the "divers diseases and sundry kinds of death" which had occurred amongst the Corinthians; and he exhorted them to examine[6] themselves diligently before they presumed to eat of that Bread and drink of that Cup[7].

[1] 1 Cor. xi. 21. [2] 1 Cor. xi. 27.
[3] Heb. x. 29. [4] 1 Cor. xi. 29.

[5] The word *κρίσις*, rendered in our version *damnation*, denotes rather *judgment* or *punishment*.

[6] *Δοκιμαζέτω ἑαυτόν = let him put himself to the test*, which "notes a diligent and exact enquiry such as lapidaries and goldsmiths use, to find out true metal from counterfeit, good from bad." Nicholson *On the Catechism*, p. 232.

[7] Moreover he adds, *If we had judged ourselves* (*εἰ ἑαυτοὺς διεκρίνομεν*), *we should not have been judged; but now that we are judged, it is by the Lord that we are chastened* (*παιδευόμεθα*), *that we may not be condemned with the world.* 1 Cor. xi. 31, 32.

7. **Exhortation.** We see then what St Paul was rebuking when he used these words. The unworthiness which he blamed was nothing less than a total and profane disregard of the sacred character of the Holy Eucharist. Such open irreverence and disorder can hardly occur now, and though there may be too little reverence of heart in all of us, and too great dulness in discerning the presence of Christ in this Holy Feast, yet we can only in a degree repeat the fault of the Corinthians, and we must not over hastily apply St Paul's censure to ourselves.

8. **The Invitation,** which now follows, is first found in the "Order of Communion" of 1548. In it we are invited to draw near[1], and the qualifications for so doing are stated to be (1) repentance, (2) love, (3) full purpose of obedience, (4) faith.

9. **The General Confession.** At this point in the Service, in the Primitive Church, the priest confessed his sins in silence, as also the people. In the Mediæval English Church the priest and people confessed aloud[2]. The General Confession now used, like that used at Morning and Evening Prayer, does not mention by name any particular sins, but it is intended that each communicant should make it special for himself.

10. **The Absolution.** After the Confession the Rubric directs the Priest, or the Bishop if he be present,

[1] Comp. the invitation in the Liturgies of S. James and S. Chrysostom, Μετὰ φόβου Θεοῦ, καὶ πίστεως, καὶ ἀγάπης προσέλθετε.

[2] The Rubric in the Order of Communion in 1549 required that a General Confession should be made "in the name of all those that are minded to receive the Holy Communion," *either by one of them, or else by one of the Ministers, or by the Priest himself.* This was altered in 1661, and it was enacted that the General Confession should be pronounced by one of the Ministers, both he and all the people kneeling humbly on their knees. See above, p. 52.

to stand up, and turning himself to the people to pronounce the Absolution. Like the Confession, the Absolution also is general in its form, and conveys the assurance of God's forgiveness to those whose acknowledgment of sin has been sincere and true, while at the same time it declares the need of repentance in order to forgiveness.

II. **The Comfortable Words** that follow are the Scriptural statements upon which the Absolution is grounded. They are peculiar to the English Liturgy and are "dear to the English ear." Two of them[1] are the words of our blessed Lord Himself, our "Great Absolver." One is taken from St Paul[2] and one from the writings of him who leaned on his Lord's breast at the Holy Supper, the blessed Apostle and Evangelist St John[3].

CHAPTER IV.

THE CONSECRATION AND COMMUNION.

I. **The Sursum Corda.** We now come to the more solemn part of the Office, called in the Eastern Church *the Anaphora*, or "lifting up," and in the Western Church *the Canon*. It commences with four versicles, which are found word for word in all the ancient Liturgies. In the first of these the Celebrant bids us withdraw our thoughts from earth and earthly things, saying, *Lift up your hearts*[4], to which the response is, *We lift them up unto the Lord*[5]. He then proceeds, *Let us give thanks unto our Lord God*[6], and the response is, *It is meet and right so to do*[7].

[1] Mtt. xi. 28; Jn. iii. 16.
[2] 1 Tim. i. 15. [3] 1 Jn. ii. 1.
[4] Hence this part of the Service is called the *Sursum Corda*, from the Latin for *up with*, or *uplift your hearts*.
[5] Ps. xxv. 1. [6] 1 Cor. xi. 24; xiv. 16.
[7] 2 Thess. i. 3.

2. **The Preface.** Turning to the Lord's Table, he next completes the Act of Praise, saying, *It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God.* But on five special[1] Festivals, Christmas, Easter, Whitsunday, and their octaves, and on Trinity Sunday, there are "proper" or special Prefaces appointed to be used.

3. **The Ter-Sanctus.** After the Preface immediately commences the jubilant Hymn of Thanksgiving called the *Sanctus* or *Ter-Sanctus.* This glorious Hymn, which has been in use almost from Apostolic times, is taken from the sixth Chapter of the Book of the Prophet Isaiah. There we read that the Prophet saw the Lord *sitting upon a throne, high and lifted up, while above stood the Seraphim, and one cried unto another, and said, Holy, Holy, Holy, is the Lord of hosts: the whole earth is full of His glory.* The same outburst of praise was also heard in mystic vision by St John. One day, he tells us[2], while a prisoner in lonely Patmos, he was in the Spirit, and beheld a *throne set in heaven, and out of the throne proceeded lightnings and thunderings and voices, and One sat on the throne,* to Whom the song went up *day and night, Holy, Holy, Holy, Lord God Almighty, Which was, and is, and is to come.*

4. **This triumphant Hymn,** which is the song of Angels, and is addressed to the Three Persons in the Blessed Trinity, expresses the union of our worship

[1] Retained out of ten which occurred in the Roman and English Missals. That for Christmas was composed in 1549: that for Easter is as old as the Sacramentary of Gelasius: that for Ascension Day was probably composed by Gregory the Great: that for Whitsunday in 1549: that for Trinity Sunday is as old as the time of Gelasius.

[2] Rev. iv. 1—8.

on earth with that of "the hosts of the world above[1]," and concludes with the words *Glory be to Thee, O Lord most High*[2]. In all the ancient Liturgies, both of the East and West, the saying of the *Sanctus* is given to the choir and people. The Celebrant recites the Preface and introductory part of this great act of Eucharistic Thanksgiving. In the "Triumphal Hymn" itself, as some of the ancient Liturgies call it, the whole body of the worshippers join in the character of "kings and priests unto God," and unite in this solemn act of adoration of the Ever-blessed Trinity[3].

5. **The Prayer of Humble Access** follows the Sanctus, and is said by the Priest kneeling, in the name of all them that shall receive the Holy Communion[4]. In the prayer

(1) We acknowledge that we do not presume to draw near to this Holy Feast "trusting in our own righteousness"; that "we are not worthy so much as to gather up the crumbs under God's Table[5]."

(2) We pray the Almighty God, "Whose property is always to have mercy," will grant us so to eat the flesh of His dear Son Jesus Christ and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and

[1] Cyril, *Catech. Lect.* xxiii. 4.

[2] In the Primitive and Mediæval Liturgies the Sanctus ended with the words *Hosannah in the highest, Blessed is He that cometh in the Name of the Lord, Hosannah in the highest.* See Mtt. xxi. 9.

[3] Blunt's *Ann. Prayer-Book*, p. 183 n.

[4] It appears first in the Liturgy of 1548.

[5] These words recall the language of the Syro-Phœnician woman (Mtt. xv. 27), whose faith and humility were so greatly rewarded by our blessed Lord.

that we may evermore dwell in Him and He in us.

6. **The Prayer of Consecration.** When the lowly Prayer is ended, there follows the most solemn part of the whole Service, the *Prayer of Consecration.* It consists of three Parts;

(1) *An Introduction,*
(2) *A Petition,*
(3) *The Consecration of the Elements.*

7. **The Introduction** commemorates the inestimable benefits, which God of His tender mercy has bestowed upon mankind; how He gave His only Son to suffer death upon the Cross for our Redemption; how His ever-blessed Son made there by His One Oblation of Himself a full, perfect, and sufficient sacrifice, oblation, and satisfaction[1] for the sins of the whole world, and instituted, and in His holy Gospel commanded us to continue, a perpetual Memory of that His precious Death until His coming again.

8. **The Petition,** which forms the second part, is a prayer, that we receiving God's creatures[2] of Bread and Wine, according to His Son our Saviour Jesus Christ's holy Institution, in remembrance of His Death and Passion, may be partakers of His Body and Blood. Then follows

9. **The Consecration of the Elements.** During this most solemn portion of the Service, the Priest recites the actual words used by our blessed Lord, when He instituted the Holy Eucharist. But he not only recites the words, he also uses the actions, which were used on that occasion by our Lord. He takes the Paten

[1] Satisfaction, comp. the Collect for the Fourth Sunday in Advent, "Through the *satisfaction* of Thy Son our Lord."

[2] From the Latin *creatura* in its original sense of "anything created," not limited to living things. Comp. Rom. i. 25; viii. 19; 1 Tim. iv. 4; Jas. i. 18.

in his hand, breaks the bread, and in token of blessing lays his hand upon it. He takes the Cup, and lays his hand upon it also.

10. **By these words** and by these actions, the words and actions of our Great High Priest Himself, *Who ever liveth to make intercession for us*[1], he consecrates, or sets apart to a Sacramental purpose, the elements of Bread and Wine. They have already been dedicated to God in the Offertory[2]. They now cease to be common; they become Sacramental, even the Sacrament and Mystery of the Body and Blood of Christ[3].

11. **The Reception.** At the close of the Prayer of Consecration the Priest receives the Communion in both kinds himself, and afterwards, according to the primitive order, proceeds to administer the Elements, first to the clergy and then to the people. The first part only of the "Words of Administration" were used in the first Prayer-Book of 1549; the second in that of 1552, while both were combined in the reign of Elizabeth in 1559. Our present form contains the most ancient and simple words of delivery, and yet at the same time implies that "each individual is to *take*, and eat, and drink, with an application of the merits of Christ's death to his soul."

CHAPTER V.

THE THANKSGIVING.

1. **The Post-Communion Service.** And now we reach the concluding portion of the Office, which is

[1] Heb. vii. 25. [2] See above, p. 130.

[3] See Bp. Browne on Art. XXVIII. p. 713. "What these elements are in themselves it skilleth not. It is enough that unto me which take them they are the Body and Blood of Christ. His promise in witness hereof sufficeth. His word He knoweth which way to accomplish. Why should any cogitation possess the mind of a faithful communicant but this, O my God, Thou art true; O my soul, thou art happy?" Hooker, *E. P.* v. lxvii. 12.

called the Post-Communion Service, or the "Thanksgiving." It consists of

(1) The Lord's Prayer,
(2) A solemn Thanksgiving,
(3) The Hymn *Gloria in Excelsis*,
(4) The Benediction.

2. **The Lord's Prayer** forms the appropriate commencement of this portion of the Service. In no better words could we express our thankfulness for the Banquet of this Heavenly Food than in those, which our Lord Himself has taught us, and wherein we at the same time pray that this spiritual sustenance may be daily continued to us[1]. As forming part of a Service of Thanksgiving, the Doxology[2] is added to it[3], and the people are directed by the Rubric to repeat every petition after the Priest, in accordance with the practice of the Primitive Church.

3. **The First Thanksgiving.** The Lord's Prayer is followed by two Forms of Thanksgiving. The First, which formed in 1549 the conclusion of the Prayer of Consecration[4],

(1) Humbly prays that God will, of His fatherly goodness, accept this our sacrifice of praise and thanksgiving, and that by the merits and death of His dear Son, we and all the whole Church may obtain remission of our sins, and all other benefits of His Passion;

[1] Compare the explanation in the Church Catechism of the petition "Give us this day our daily bread," "I pray unto God that He will send us all things that be *needful both for our souls and bodies.*"

[2] It was brought into its present position in 1552, instead of being the conclusion of the Canon.

[3] Contrast the Lord's Prayer in the Office for Confirmation, below, p. 171.

[4] In this position it was a part of what was called in the Office of 1637, *the Memorial* or *Prayer of Oblation.*

(2) Makes in the name of all who have communicated a dedication of each soul and body[1], as a reasonable[2], holy, and lively sacrifice unto God;

(3) Concludes with the prayer that though we be unworthy, through our manifold sins, to offer unto Him any sacrifice, He will yet accept this our bounden[3] duty and service, not weighing our merits, but pardoning our offences through Jesus Christ our Lord.

4. **The Second Form of Thanksgiving** was composed for the First Prayer-Book of Edward VI. in 1549, and was the only Post-Communion Collect provided in that Book. In it

(i) We thank God (*a*) for having vouchsafed to feed us[4] with the spiritual Food of the most precious Body and Blood of our Lord and Saviour, and (*b*) for assuring us thereby (1) of His favour and goodness towards us, (2) that we are very[5] members incorporate in the mystical[6] Body of

[1] Comp. 1 Cor. vi. 20, "Glorify God in your *body*, and in *your spirit*, which are God's," the petition in the Prayer of Humble Access for the cleansing of *our souls and bodies*, and the Prayer for the preservation of our *souls and bodies* in the words of Administration.

[2] Comp. Rom. xii. 1, Θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν, where λογικήν denotes *rational, reasonable*, in contrast to the offering of irrational animals, flowers, and fruits in heathen sacrifices. Comp. also 1 Pet. ii. 5.

[3] The old form of the participle of the verb to *bind*. Comp. Shakspeare, *King John*, iii. 3, "I am much *bounden* to your majesty."

[4] "Who have duly (i.e. with faith and repentance) received these Holy Mysteries."

[5] Very = "true," "real," see above, p. 90.

[6] Mystical = *spiritual*. Comp. the Collect for All Saints' Day, "O Almighty God, Who hast *knit together Thine elect in one communion and fellowship, in the mystical body* of Thy Son Christ our Lord;" and the Marriage Service, "*the mystical*

His Son, which is the blessed company of all faithful people, and so (3) heirs through hope of His everlasting kingdom.

(ii) We pray that He will assist us with His grace that we may continue in this holy fellowship, and do all such good works as He has prepared[1] for us to walk in.

5. **The Gloria in Excelsis.** When our Lord instituted the Holy Eucharist, we are told[2] that He and His Apostles joined in singing a Hymn[3] before they left the upper-chamber, and went out unto the mount of Olives. It is probably in reminiscence of this that Hymns of Thanksgiving at the Holy Communion are so frequent in the ancient Liturgies. The Hymn entitled *Gloria in Excelsis* from the opening words in Latin, is one of the oldest[4] Hymns of the Church, and was used from very early times as a daily morning Hymn. In the Eastern Church it is called the "Great Doxology" or the "Angelical Hymn," because the first words were sung by the Angels at the Nativity of our blessed Lord[5].

6. **The ordinary position** of the *Gloria in Excelsis*

union that is betwixt Christ and His Church." See below on the Baptismal Office, p. 149, n.

[1] Comp. Eph. ii. 10, "For we are His workmanship, created in Christ Jesus *unto good works*, which God hath *before ordained* that we *should walk in them*." See also Eph. iii. 20, 21.

[2] Mtt. xxvi. 30, "And when they had *sung an hymn* (or *psalm*, margin) they went out into the mount of Olives."

[3] Probably the Hallel, or Psalms cxiii. to cxviii.

[4] Its author is unknown. In the time of Athanasius it was appointed to be said with certain Psalms at dawn. See Daniel, *Thes. Hymnolog.* ii. 267; iii. p. 4. Its introduction into the Liturgy seems to have been gradual, and Symmobus, Bishop of Rome A.D. 500, is thought to have directed it to be sung on every Sunday and Holy-day at the beginning of the Roman Liturgy.

[5] Lk. ii. 14.

in ancient Liturgies was at the beginning, not at the end of the Office. It so stood in our own Liturgy down to 1552, when it was placed at the end of the Service. Its present position is so striking that we may rejoice at the change, bold as it was; and it may be truly said that there is no Liturgy in the world which has so solemn and yet so magnificent a conclusion as our own[1].

7. **In this glorious Hymn** of praise

(i) We bless, worship, glorify and give thanks to our heavenly King, God the Father Almighty, for all His mercies in the redemption of the world;

(ii) We pray to His only-begotten Son[2], the Lord God and the Lamb of God[3], that He will have mercy upon us and receive our prayer;

(iii) We conclude by declaring that we then praise and magnify Him, because "He only is holy, He only is the Lord, He only with the Holy Ghost is most high in the glory of God the Father."

8. **The Benediction.** When the Eucharistic Hymn is ended, the Rubric directs the Priest, or Bishop, if he be present, to pronounce a blessing on the people before they depart. The Benediction here directed to be used is peculiar to the English Liturgy, but is founded on two very ancient Forms, the second of which is analogous to one used even in Anglo-Saxon times. The first clause is founded on the words of the Apostle Paul, when,

[1] Blunt's *Annot. Prayer-Book*, p. 194 n.

[2] This is deserving of note. All the previous prayers have been addressed to the Father. The Church now "turns in reverent love to that only-begotten Son," through Whose Flesh has been opened the "new and living way" into the innermost sanctuary of Divine worship.

[3] "That *takest away* the sin of the world." The tense is deserving of notice. Comp. Jn. i. 29, "Behold the Lamb of God, Which *taketh* away the sin of the world."

writing to the Philippians[1] he says, *The peace of God, which passeth all understanding, shall keep*[2] *your hearts and minds through Jesus Christ.* It alone was used in the "Order of Communion" of 1548. The second clause was added in 1549, and is also founded on the words of St Paul[3].

9. **Pax Vobiscum.** These words of Benediction form a worthy sequel to the Eucharistic Hymn just sung, and send forth those, who have been brought so near to their Lord with the assurance of that Peace which He left as His parting legacy to His Church[4]. This Peace, "which the world cannot give[5]," *passeth*[6] *all understanding*, and with the prayer that it may keep our hearts and minds in the knowledge and love of God and of His Son Jesus Christ our Lord, and that the Blessing of God Almighty, the Father, the Son, and the Holy Ghost may be amongst us, and remain with us always, the Office comes to a close.

[1] Phil. iv. 7.

[2] Literally "shall *stand sentry*, shall *keep guard* over your hearts."

[3] 2 Cor. xiii. 14.

[4] Jn. xiv. 27.

[5] See the Collect at Evensong.

[6] Passeth = *surpasseth*. Comp. Eph. iii. 19, "To know the love of Christ which *passeth* knowledge."

II.

THE BAPTISMAL OFFICE.

CHAPTER I.

GENERAL STRUCTURE AND RUBRICS.

1. **The Office** of the Church of England for the Public Baptism of Infants corresponds to three offices in the Sarum Manual, *the Admission of Catechumens*, *the Benediction of the Font*, and *the Rite of Baptism* itself.

2. **In the Preparation** of a Reformed Service of Baptism, much use was made of the previous labours of Bucer and Melancthon in the *Consultation* of Archbishop Hermann, and though some changes were made, and some ceremonies were discarded[1], the essential Form of Baptism remained exactly the same as it had come down from the Primitive Church.

3. **Division of the Office.** The Office may be divided into the following sections:

(1) The Introduction;
(2) The Baptismal Vows;
(3) The Baptism and Signing with the Cross;
(4) The Thanksgiving.

4. **Rubrics.** Three Rubrics are prefixed to the Service, of which the first was originally longer, and in the form of an Introduction to the Office.

5. **The First Rubric** directs that the people be admonished that it is most convenient that Baptism should not be administered but upon Sundays, and other

[1] Such as placing salt in the mouth, exorcism, and signings with the Cross.

Holy-days, when the most number of people come together, in order that

(*a*) The congregation may testify to the reception of the newly baptized into the number of Christ's Church;

(*b*) Every one present may be reminded of his own profession made to God in his Baptism.

6. **The Second Rubric** relates to the Sponsors, and directs that "*for every male child to be baptized there shall be two godfathers and one godmother; and for every female, one godfather and two godmothers.*" The institution of sponsors[1] was probably adopted from the Jewish custom of requiring three witnesses at the baptism of heathen infants. In the Eastern and Latin Churches only one sponsor is required, though two are permitted. In the Mediæval English Church the number required was three, as in this Rubric.

7. **Sponsors.** Sponsors[2] are so called because they *respond* or make answer for the child about to be baptized. They are also called *Sureties*, and *Godfathers* and *Godmothers;* (1) *Sureties*[3], because they give security to the Church that the child shall be "virtuously brought up to lead a godly and a Christian life;" (2) *Godfathers* and *Godmothers*, because of the spiritual

[1] Tertullian, A.D. 192, makes allusion to the promises made by the sponsors in Baptism. *De Baptismo*, c. 18.

[2] From the Latin spondeo, *to promise.* They are also called *Fide-jussores*, and in Greek ἀνάδοχοι from ἀναδέχεσθαι = *to promise.*

[3] Comp. the answer in the Church Catechism to the question, "Why then are infants baptized, when by reason of their tender age they cannot perform [either repentance or faith]?" "Because they promise them both by their *sureties.*" Compare also the rubric in the Marriage Service, "be bound, and sufficient *surety* with him." The Latin term is *susceptores*, and *susceptrices*, because they make engagements (suscipere = *to engage, undertake*) in the name of the child.

relationship into which they are thus brought to one another and to the child[1].

8. **The Third Rubric** requires (i) that notice of Baptisms be given to the Clergyman[2] over-night, or in the morning before the beginning of Morning Prayer; and (ii) that the children to be baptized be ready at the Font, either immediately after the last lesson at Morning Prayer, or the last lesson at Evening Prayer. At the last Revision in 1661, it was directed that the font should be filled with water at every time of Baptism. In ancient times the water was changed on the Saturday before Easter and on the Saturday before Whitsunday, and only at other times when it was absolutely necessary to change it.

CHAPTER II.

THE INTRODUCTION.

1. **The Preliminary Question.** The Office commences with the Preliminary Question, "Hath this Child been already baptized, or no?" This question is of great importance, and is in accordance with the old Rubric. For it has ever been the unvarying doctrine of the Church, that Baptism is a Sacrament which does not admit of being repeated[3].

[1] Formerly they were called Gossips = *God-sibs*, or God-relations, the A.-S. sib = *akin*. It is still so used in Lincolnshire, e.g. "our Marmaduke is *sib* to all the gentles in the country."

[2] Here called *Curate*, on which word, see above, p. 98, note.

[3] Comp. Eph. iv. 5, "One Lord, one faith, *one Baptism*." "Not only one," says Hooker, "inasmuch as it hath everywhere the same substance, and offereth unto all men the same grace, but one also *for that it ought not to be received by any one man above once*." *Eccl. Pol.* v. lxii. 4.

2. **The Exhortation.** If the answer be "No[1]," the Priest then proceeds with the Exhortation. In it he reminds those present that all men are conceived and born in sin, and that, according to the words of Christ Himself, none can enter into the kingdom of heaven except he be regenerate and born anew[2] of water and the Holy Ghost. He then exhorts them to prayer to God the Father, through our Lord Jesus Christ, in behalf of the child, "that of His bounteous mercy He will grant to it what by nature[3] it cannot have," that it may be baptized with water and the Holy Ghost, and be received into Christ's holy Church, and be made a lively[4] member of the same.

[1] If the answer be "Yes," the Priest is directed to put further questions, (1) by whom the child was baptized? (2) who was present at the baptism? (3) with what "matter" or material it was baptized? and (4) with what words? See the Rubric in Office for Private Baptism.

[2] The exhortation combines two passages; (1) Jn. iii. 5, "Except a man be *born of water and of the Spirit*, he cannot enter the kingdom of God;" and (ii) Jn. iii. 3, "Except a man be *born again*, he cannot see the kingdom of God." The word translated "again" (Jn. iii. 3) may be rendered "from above."

[3] For all men, who are naturally engendered of the offspring of Adam, are born in sin, and by reason of the original fault and corruption of their nature are "very far gone from original righteousness," Art. IX. Comp. (*a*) Ps. li. 5; Isai. liii. 6; (*b*) Mtt. xix. 17; Jn. ii. 24, 25; (*c*) Rom. iii. 19—23; v. 12; viii. 5—8.

[4] Lively = *living*. Comp. (1) Ps. xxxviii. 19, "Mine enemies are *lively*;" (2) Acts vii. 38, "Who received *the lively* oracles to give unto us;" (3) 1 Pet. i. 3, "a *lively* hope;" 1 Pet. ii. 5, "*lively* stones." Comp. also the Exhortation in the Communion Service, "a true penitent heart and *lively* faith;" the Catechism, "have a *lively* faith in God's mercy."

> That his dear father might interment have,
> See, the young man entered a *lively* grave.
>
> Massenger's *Fatal Dowry*, Act ii. Sc. i.

See Trench's *Select Glossary*, pp. 120, 121; the *Bible Word-Book*, p. 299.

3. **The First Collect** is taken from a German Baptismal Office of great antiquity[1] and first translated in 1523.

(1) It commemorates

(*a*) The types of Baptism in (i) the salvation of Noah and his family in the ark, (ii) the passage of the children of Israel through the Red Sea[2].

(*b*) The sanctification of water[3] by the baptism of our Lord to "the mystical[4] washing away of sin."

(2) It prays that the child about to be baptized may

(*a*) Be washed and sanctified with the Holy Ghost;

(*b*) Be received into the ark of Christ's Church;

(*c*) Be finally brought through the waves of this troublesome world to the land of everlasting life[5].

4. **The Second Collect** is taken from the old Office in the Sarum Manual, in which it is addressed to the Son[6].

[1] It was translated by Luther in this year, and appeared again in his revised *Baptismal Book* of 1524. See Blunt's *Annotated Prayer-Book*, p. 218.

[2] The first type is pointed out by St Peter (1 Pet. iii. 20, 21), the second by St Paul (1 Cor. x. 2). In Hermann's *Consultation* there was a prayer for the child "that whatever filth he had taken from Adam, it may be drowned and put away by this holy flood."

[3] In the same *Consultation* the prayer ran, "Furthermore, which didst *consecrate* Jordan with the Baptism of Thy Son Christ Jesu, and other waters to holy dipping and washing of sins." To sanctify means to *set apart for a holy purpose, to consecrate.* Comp. the Office for Adults, "Who didst *sanctify the element* of water."

[4] Mystical = *symbolical, sacramental.* Comp. the address in the Marriage Service, "the *mystical* union that is betwixt Christ and His Church." For mystery = *a symbolic representation* or *emblem*, comp. Rev. xvii. 5, 7.

[5] In 1549 the prayer was followed by the ceremony of making a cross upon the child's forehead and breast.

[6] The conclusion being "Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum."

(1) It addresses the Almighty and Immortal God as our Aid, Helper, Life[1], and Resurrection from the dead[2];

(2) It prays that the child coming to Holy Baptism may receive remission of his sins[3] by spiritual regeneration;

(3) It pleads the promises of Christ to hear the prayers of His people;

(4) And on the strength of these promises prays that the child may enjoy the everlasting benediction of God's heavenly washing, and may come to His eternal kingdom[4].

5. **The Gospel** in the old Office was taken from St Matthew[5], but St Mark's narrative was substituted in 1549, probably on account of its greater fulness and graphic details[6]. It carries us back to the ever memorable

[1] Comp. Jn. xiv. 6, "I am the Way, the Truth, and the Life;" xi. 26, "Whosoever liveth and believeth in Me shall never die."

[2] Comp. Jn. xi. 25, "I am the *Resurrection* and the Life." The words in the original Prayer as addressed to Christ are very striking, "Deus, immortale præsidium omnium postulantium, liberatio supplicum, pax rogantium, resurrectio mortuorum."

[3] Compare the Nicene Creed, "I believe in one Baptism for the remission of sins," and see Acts ii. 38; xxii. 16. By this *washing of regeneration* (Tit. iii. 5) we are adopted into the Church and Family of God, Who signs and seals to us His promises of (1) *the forgiveness of sins*, (2) *the assistance of the Holy Spirit*, (3) in the end, if not forfeited, *everlasting life*.

[4] This Prayer was followed in 1549 by a form of Exorcism. Comp. Manual. Sar. *Ordo ad Faciend. Catech.*: Maskell, p. 7.

[5] The custom of reading this portion of St Matthew's Gospel dates back to A.D. 1100 at least.

[6] St Mtt. xix. 13—15; the parallel in St Mk. is chap. x. 13—16, in St Luke xviii. 15—17. It is St Mark who tells us (1) that the Lord was much displeased, (2) that He took the children up in His arms, (3) that He blessed them.

occasion, when certain mothers brought their young children to Christ that He should touch them; and when His disciples rebuked those that brought them, He not only was much displeased, and gave utterance to words of welcome to all little children, but

(1) Took them up in His arms,
(2) Put His hands upon them, and
(3) Blessed[1] them.

6. **The Exhortation** which follows is a brief Homily on the Gospel[2], the idea and matter of which was furnished in Hermann's *Consultation.* It calls attention to the following points:—

(1) How Christ *commanded* the children to be brought unto Him;
(2) How He *blamed* those who would have kept them from Him;
(3) How he *exhorts* all men to follow their innocency;
(4) How by His outward gesture and deed He *declared* His goodwill toward them.

It then proceeds to encourage all present not to doubt but earnestly believe that He will (1) likewise

He also alone of the Evangelists adds the important words, "Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein." The direction to the people to stand up at the reading of the Gospel was inserted in 1662.

[1] The best MSS. have "He *blesses* them." The present tense gives life to the picture, and is in St Mark's graphic style.

[2] The form of 1549 differed from that of 1552 only in the conclusion, "Let us faithfully and devoutly give thanks unto Him, and say the Prayer which the Lord Himself hath taught us. And in declaration of our faith, let us also recite the articles contained in our Creed." The saying at this point of the Lord's Prayer and the Creed by all present was enjoined in the Sarum Office.

favourably receive[1] this present infant, (2) embrace him with the arms of His mercy, (3) give him the blessing of eternal life and make him partaker of His everlasting kingdom.

7. **The Prayer** or **Thanksgiving**, which follows this Exhortation, once formed the conclusion of the Catechism and Exorcism on the day preceding the Baptism. It consists of two parts:—

(1) A thanksgiving in the name of the congregation for having been called to a knowledge of God's grace, and to faith in Him;

(2) A prayer that the child may be born again and made an heir of everlasting salvation[2].

CHAPTER III.

THE BAPTISMAL VOWS.

1. **The Address to the Sponsors** marks the commencement of the second part of the Office. It reminds them of the object for which the child has been brought to the Church, of the prayers which have been offered for it, and of the promise of Christ in His Gospel to grant all things that have been prayed for.

2. **The Interrogatories.** The priest then proceeds to call upon the sponsors, as sureties for the child, to undertake for him the Baptismal Vows. This is in

[1] Or, as it says a little below, that "He favourably *alloweth* this charitable work of ours." *Allow*, from the Latin *allaudare* through the French *allouer*, had once the sense of praise or approval. Comp. "Ye *allow* the deeds of your fathers," Lk. xi. 48; "A stirring dwarf we do *allowance* give before a sleeping giant," Shakespeare, *Troilus and Cressida*, ii. 3; "The less he is worthy, the more art thou *allowed* of God, and the more art thou commended of Christ," *Homily against Contention.*

[2] "Which," it is added in Hermann's *Consultation*, "of Thy grace and mercy Thou hast promised to Thy holy Church, to old men, and to children."

accordance with the custom of the Primitive Church. From the earliest times we find that some form of Interrogation and Confession of Faith preceded Baptism.

3. **Early Sanction.** Thus we read in the Acts of the Apostles that when the Ethiopian eunuch desired Baptism from Philip the Deacon, the latter said, "If thou believest with all thine heart, thou mayest." And he answered and said, "I believe that Jesus Christ is the Son of God." Again, St Paul is supposed by many to allude to this custom, when he writes to Timothy, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and *hast professed a good profession before many witnesses*[1]."

4. **The Baptismal Vows.** The interrogatories in our Office relate to

(1) The vow of Renunciation;
(2) The vow of Faith;
(3) The vow of Obedience.

5. **The Vow of Renunciation** is of great antiquity. One of the earliest, that of St Cyril of Jerusalem, A.D. 315—386, was made in the form, "I renounce thee, Satan, and all thy works and all thy pomp, and all thy service[2]."

6. **Renunciation.** The Latin word[3] from which "renounce" comes, means (1) *to break off*, (2) *declare*, or *enlist oneself against*. A soldier enlists himself on the side of his sovereign, and engages to fight against all his enemies. So the Christian soldier engages to "continue Christ's faithful soldier and servant unto his life's end."

[1] 1 Tim. vi. 12; comp. 1 Pet. iii. 21; Heb. vi. 1; Hooker, *Eccl. Pol.* v. lxiii; Bingham's *Antiquities*, XI. chap. vii.

[2] Bingham, *Antiq.* XI. vii. 2, 3. Blunt, *Annot. P. B.* p. 222, n.

[3] *Abrenuntiare.* The Greek word ἀπειπεῖν, 2 Cor. iv. 2, is translated "renounce" in the Rhemish and Auth. Versions; "cast from us" by Tyndale and Cranmer.

7. **The Foes** which the Christian promises to contend are

(i) The Devil and all his works, such as *pride* (1 Tim. iii. 6), *lying* (Gen. iii. 4, Jn. viii. 44), *deceit and hypocrisy* (Acts v. 1—4), *murder* (Jn. viii. 44), *hatred* (1 Jn. iii. 8, 10, 15), *tempting* others to sin (Matt. xviii. 6).

(ii) "The vain pomp and glory of the world[1], with all covetous desires of the same." The world here meant is *the world lying in wickedness* (1 Jn. v. 19)[2], with its *seen and temporal* attractions, as opposed to the things that are *unseen and eternal* (2 Cor. iv. 18).

(iii) "The carnal desires of the flesh," *i. e.* of the lower part of our nature, our natural appetites and passions, which we have in common with the animals, and which, when indulged to excess, leads to gluttony, drunkenness, sensuality and impurity (Gal. v. 19, Eph. v. 3—5).

8. **The Vow of Faith.** The second vow is a Vow of Faith, and is made in the words of the Apostle's Creed, which is so called because it contains the doctrines taught by the Apostles, and is in substance the same as has been used in the Church ever since their

[1] Or as the words run in the Catechism, "The pomps and vanity of this wicked world." *Pomp*, from the Greek πομπή, Latin *pompa*, "a procession." The word carries us back to the earliest days of Christianity, when all public games and shows were connected with heathenish ceremonies, the long line of idols, the troops of images, the chariots, the car conveying the deities. Then it passed to its wider application to *display*, or *vainglorious ostentation* generally. Comp. Shak. *Henry VIII.* III. 2,

"*Vain pomp* and glory of this world, I hate ye";

also *Timon of Athens*, I. ii. 219; "What need these feasts, *pomps and vain-glories?*"

[2] Or, as it is expressed in the Catechism, "The *sinful lusts* of the flesh."

time. In the Eastern Church the professions follow immediately after the renunciations, the Nicene Creed being the one recited.

9. **I believe.** Though the questions of the Priest are addressed to the godfathers and godmothers, they are in the singular number, and the declaration made is also in the singular number, "All this *I* steadfastly believe," for the promise is made in the name of the child, and in his stead.

10. **The Vow of Obedience.** The question and promise of obedience were added in 1662. This promise is of great antiquity[1]. The Christian promises to keep God's holy will and commandments. They are contained in the Decalogue, and by them God has borne a fixed and unalterable testimony against sin, and shews us the path of duty towards Himself and one another, in which He would have us walk. Hence Christ Himself came not to *destroy the Law, but to fulfil it*, and He has taught us how its precepts reach not only to the outward acts, but to the thoughts and intents of the heart[2].

CHAPTER IV.

THE BAPTISM.

1. **The Portion** of the Office, which we have now reached, may be thus divided:—

(*A*) The Benediction of the Water;
(*B*) The Baptism;
(*C*) The Signing with the Cross.

(*A*) *The Benediction of the Water.*

2. **The Element of Water**, as we have seen above, was sanctified to a sacramental purpose by our Lord Himself at His own Baptism in the Jordan. But it has

[1] It is mentioned by Justin Martyr, A.D. 150.
[2] Mtt. v. 17—28.

from the earliest times[1] been the custom of the Church to use a form of consecration upon the portion of water, which was to be set apart for the administration of this Sacrament.

3. **Originally** the ceremony was separate from, and not of necessity performed at the same time as, the Baptism, and in 1549 the office for the Benediction of the Font was placed at the end of the two offices for Baptism, as a Service to be used when the water in the font was changed, which was "every month once at the least." In 1552 this was abolished as a separate Service, but parts of it were brought into their present position.

4. **The Four Petitions**, with which this part of the Office begins, are substantially taken from the ancient Ritual of the Gallican Church[2]. They may be regarded as Prayers for grace, to enable the child about to be baptized to live up to the Baptismal Vow, which he has just taken upon himself by his sureties.

5. **Their purport.** Using them, the Priest prays

(1) That the old Adam[3] in the child may be so buried[4], that the new man[5] may be raised up in him;

(2) That the carnal affections may die in him, and all things belonging to the Spirit may live and grow in him[6];

[1] See Tertullian *De Baptismo* IV.; Cyprian's letter to Januarius, Ep. LXX.

[2] See Blunt's *Annotated Prayer-Book*, p. 225. They probably belong to the ancient Ephesine rite of St John, which formed the original basis of the Salisbury Use.

[3] The tendency to sin, which he inherits from the first Adam. See Rom. vi. 4—6.

[4] St Paul regards the convert's immersion in the water of some stream, and his rising again therefrom, as a lively figure of the Christian's burial *with Christ by Baptism into death*, and his *rising again to newness of life* (Rom. vi. 3, 4; Col. ii. 12).

[5] Comp. Col. iii. 9, 10.

[6] Comp. Rom. viii. 6, 7; Gal. v. 24; 2 Pet. iii. 18.

(3) That he may have power to triumph against the devil, the world, and the flesh;

(4) That he may be endued[1] with heavenly virtues and everlastingly rewarded.

6. **The Sanctification of the Water.** In the form now used for the consecration of the water, the Priest

(1) Commemorates the fact that our Lord

(*a*) Shed out of His most precious side both *water* and blood[2];

(*b*) Commanded[3] His disciples to baptize, and gave them the formula they were to use;

(2) Prays that

(*a*) The water in the Font may be sanctified[4] to the mystical washing away of sin;

(*b*) The child may ever remain in the number of God's faithful and elect[5] children.

(*B*) *The Baptism.*

7. **The Naming.** All that has gone before is but the preparation for what now succeeds. The Priest takes the child into his arms and asks the sponsors to name it. This is founded on the practice of the Jews, who, as we see in the case of John the Baptist, and of our Lord Himself, named their children on the occasion of their circumcision[6].

8. **The Christian Name**, which does not belong to

[1] Endue from *induere* = *to put on.* This phrase may have been suggested by the chrisom or white robe, in which the newly baptized used to be arrayed.

[2] Jn. xix. 34. [3] Mtt. xxviii. 18, 19.

[4] That is, made holy in its use, set apart from common to sacred purposes.

[5] That is, *chosen, called* to a state of grace. The prayer thus clearly teaches that the child, though "elect" and "called," may fall from this state of grace. Comp. the Order of Confirmation, "Defend, O Lord, this Thy child with Thy heavenly grace, that he may *continue* Thine for ever."

[6] Lk. i. 59—63; ii. 21.

the child at his birth, is thus *given*[1] to him at his Baptism, when he is admitted into the Christian covenant, and as he carries it with him to his grave, always reminds him of that Covenant.

9. **The Baptism.** The Rubric directs that, when the child has been named, the Priest shall, if it be able to endure it, dip it in the water; if not, it shall suffice to pour water upon it. Immersion[2] has long since ceased to be the ordinary method of baptizing, at least in the Churches of Northern Europe.

10. **The Baptismal Formula.** Not less necessary to a valid Baptism than the use of water, is the pronouncing of the words prescribed by implication by our Lord, "*I baptize thee in*[3] *the Name of the Father, and of the Son, and of the Holy Ghost.*" The Churches of the East and of the West have been in universal accord as to the use of these "Evangelical Words," as they are called by St Augustine[4].

(*C*) *The Signing with the Cross.*

11. **The Reception.** The child has now been

[1] Compare the words of the Church Catechism, "Who *gave* you this name?" Among the Greeks the father gave the child its name at a solemn feast on the seventh, or tenth, day after birth. Amongst the Romans the name was bestowed on boys on the ninth, on girls on the eighth day.

[2] Triple immersion, that is, thrice dipping the head while standing in the water, was the all but universal rule of the Church in early times. It had a symbolical allusion to the Trinity (Tertull. *adv. Prax.* c. 26), and also to the three days of Christ's lying in the grave. The ancient Church, however, administered the Sacrament to the sick by affusion; and in the 13th and 14th centuries this had become the universal custom in the Western Church.

[3] Rather "*into the Name*," εἰς ὄνομα. Mtt. xxviii. 19.

[4] See Smith's *Dictionary of Christian Antiquities*, Article "Baptism." The ceremonies subsequent upon the actual Baptism in early times were the unction of the head, the putting on of the chrysom or white vesture, the tasting of milk and honey. The two first were retained in 1549.

baptized and so received into the Church. But as if to give greater emphasis to the fact, the Priest now pronounces the reception of the child "into the congregation of Christ's flock."

12. **The Signing with the Cross.** And not only does he pronounce it, but he also proceeds, in accordance with the custom of the Primitive Church, to sign the Sign of the Cross upon the forehead of the child, "in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end."

CHAPTER V.

THE THANKSGIVING.

1. **The Short Address** to the congregation, with the Lord's Prayer, and the Thanksgiving that follows, were placed here in 1552. It (i) affirms that the child just christened is now regenerate and grafted into the body of Christ's Church, and (ii) incites those assembled to thanksgiving, and prayer that he may "lead the rest of his life according to this beginning."

2. **The Lord's Prayer** begins the action of Thanksgiving. It thus occupies the same position here as in the Post-Communion Service[1], and the Thanksgiving, which follows it, takes the place of the Doxology.

3. **This use** of *the Prayer of the Faithful* in this place is in accordance with the ancient custom, which permitted and enjoined the newly baptized to repeat it for the first time after they had been incorporated into Christ's Church. Its use is peculiarly suitable. It commences the new life of the infant with the expression of what are to be henceforth his privileges, in calling upon God as *Our Father*.

[1] See above, p. 140.

4. **In the Thanksgiving**, which follows, the Priest
   (1) Offers hearty thanks to God for the regeneration, adoption, and incorporation into Christ's Church of the baptized child.
   (2) Humbly prays that as he is buried with Christ in His death, he may be partaker[1] of His resurrection, and finally inherit His everlasting Kingdom.

5. **The New Birth** unto righteousness is thus clearly regarded as only *begun* at Baptism. As in the Collect for Christmas Day, we pray that the infant, "being regenerate and made God's child by adoption and grace, may daily be renewed by His Holy Spirit." God for "His part will most surely keep and perform His promises." But there must be a corresponding fidelity to the Baptismal covenant on the part of the recipient, if he is to retain the grace of that covenant, and remain in that state of salvation, wherein he has been placed.

6. **The Exhortation to the Sponsors** was composed in 1549, and sets forth their duties. They are to see
   (1) That the child is taught as soon as possible the nature of the solemn vow, promise, and profession he has made by them;
   (2) That he receives proper instruction in the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe;
   (3) That he be virtuously brought up to lead a godly and a Christian life;
   (4) That he is confirmed as soon as he is sufficiently instructed and prepared.

[1] "Crucifying the old man (Rom. vi. 6), and utterly abolishing the whole *body of sin*." Comp. Col. ii. 11, "putting off *the body of the sins* of the flesh."

III.

THE ORDER OF CONFIRMATION.

CHAPTER I.

THE TITLE.

1. **The Address** to the sponsors which concludes the Office for the Baptism of Infants directs, as we have seen[1], that the child shall be "brought to the Bishop to be Confirmed by him," as soon as it has received sufficient Christian instruction. For this purpose the Church Catechism is set forth as a concise system of Christian doctrine, in reference to (1) the Christian's Covenant, (2) the Christian's Creed, (3) the Christian's Duty, (4) the Christian's Prayer, and (5) the Christian's Sacraments[2].

2. **Laying on of hands.** The Title of the Order of Confirmation is *Confirmation, or the Laying on of Hands upon those that are baptized and come to years of discretion.* The word Confirmation indeed, as the name of a separate ordinance, does not occur in the Bible, but we often read there *of Laying on of Hands.*

3. **In the Old Testament.** Thus in the Old Testament we read that—

(1) The patriarch Jacob, just before his death, when the two sons of Joseph, Ephraim and Manasseh, were brought to him for his blessing, STRETCHED OUT HIS RIGHT HAND *and laid it upon Ephraim's head, and his left hand upon Manasseh's head*[3].

[1] See above, p. 160.

[2] For this division, see *Class-Book of the Church Catechism*, p. 2.

[3] Gen. xlviii. 8—14.

(2) During the sojourn of the Israelites in the desert, when Aaron had offered sin-offerings and burnt-offerings for the people, *he* LIFTED UP HIS HAND *toward the people and blessed them*[1].

(3) When Moses was drawing near the close of his life, he was directed by the Lord to take Joshua, *and* LAY HIS HANDS *upon him before all the congregation, and to put some of his honour upon him, that the children of Israel might be obedient*[2].

4. **By our Lord.** In like manner, if we turn to the New Testament, we find Laying on of Hands used by our Blessed Lord. Thus—

(1) When certain mothers brought unto Him little children, *that He should lay His hands upon them* and offer up prayer, and the disciples rebuked them, He was much displeased, and not only said, *Suffer the little children to come unto Me*, but also *took them up in His arms*, PUT HIS HANDS UPON THEM, *and blessed them*[3].

(2) When He was on one occasion at Capernaum, *and the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He* LAID HIS HANDS ON *every one of them, and healed them*[4];

(3) When on another occasion a blind man was brought to Him, *He took him by the hand, and led him out of the town, and when He had spit on his eyes, He* PUT HIS HANDS UPON HIM, and gradually *he was restored, and saw every man clearly*[5].

[1] Lev. ix. 22. Comp. also Lev. xvi. 21.
[2] Num. xxvii. 18—20; Deut. xxxiv. 9.
[3] Mark x. 13—16. [4] Luke iv. 40.
[5] Mark viii. 22—25.

5. **By the Apostles.** Moreover, what our Lord did, we find that His Apostles did also. Thus we read that—

(1) When the seven deacons were selected and had been presented to the Apostles, they offered up prayer, and then LAID THEIR HANDS *upon them*[1];

(2) When the Apostles at Jerusalem had heard that Samaria had received the word of God, they sent thither Peter and John, who, on their arrival, offered up prayer for them, that they might receive the Holy Ghost, and then *they* LAID THEIR HANDS ON THEM, *and they received the Holy Ghost*[2];

(3) When Saul of Tarsus was at Damascus blinded by the supernatural light that had appeared to him on the way, Ananias was sent to him, and PUTTING HIS HANDS ON HIM, said, *Brother Saul, the Lord hath sent me that thou mightest receive thy sight...and he received sight forthwith, and arose, and was baptized*[3];

(4) When on one occasion St Paul visited Ephesus, and found twelve disciples who had been baptized unto John's baptism, he caused them to be baptized in the name of the Lord Jesus, and then LAID HIS HANDS UPON *them, and the Holy Ghost came on them*[4];

[1] Acts vi. 6; comp. also Acts xiii. 3, "And when they had fasted and prayed, and *laid their hands on them* (Barnabas and Saul), they sent them away;" 1 Tim. iv. 14, "Neglect not the gift that is in thee, which was given thee by prophecy, with the *laying on of the hands* of the presbytery;" 2 Tim. i. 6, "I put thee in remembrance that thou stir up the gift of God, which is in thee by the *putting on of my hands.*"

[2] Acts viii. 14—17. [3] Acts ix. 17, 18.

[4] Acts xix. 1—7.

(5) When the father of Publius, the governor of the island of Malta, *lay sick of a fever, Paul entered in, and prayed, and* LAID HIS HANDS ON HIM, *and healed him*[1].

6. Thus we have seen that Laying on of Hands was used, (1) among the Jews for *Blessing* and *Ordination;* (2) by our Lord for *Blessing* and *Healing;* (3) by the Apostles occasionally for *Healing*, more generally for *Ordination*, and after Baptism as preparatory to, and a sign of, *the bestowal of the Holy Ghost.*

CHAPTER II.

THE PREFACE.

1. **Extraordinary Gifts.** When St Paul, as we read in the passage quoted above, laid his hands on the twelve disciples at Ephesus, *and the Holy Ghost came on them*, we are told that *they spake with tongues and prophesied*[2]. This was one of the extraordinary gifts, which God was pleased to bestow in great abundance on the early Church at its first planting[3]. These gifts were of different kinds. St Paul mentions in the first Epistle to the Corinthians, the gifts of *healing, of working miracles, of prophecy, of discerning of spirits, of divers kinds of tongues, of the interpretation of tongues*[4].

[1] Acts xxviii. 8. In Old Testament times cures seem to have been wrought by the prophets by imposition of hands. Thus Naaman says of Elisha, "I thought, he will surely come out to me, and stand...and *strike* (*move up and down*, marg.) *his hand* over the place, and recover the leper," 2 Kings v. 11. See Hooker, *Eccl. Pol.* v. lxvi. 1.

[2] Acts xix. 6.

[3] In accordance with the predictions of the prophet Joel, ii. 28, 29; comp. St Peter's words, Acts ii. 14—21.

[4] 1 Cor. xii. 9, 10.

2. **Their Cessation.** But even in those days they were not bestowed on all alike. All were not *workers of miracles;* all had not *the gift of healing;* all did not *speak with tongues;* all did not *interpret*[1]; and when the occasion for their bestowal passed away, they were gradually withdrawn[2].

3. **Ordinary Gifts.** But as the wind, to which the operations of the Blessed Spirit are compared[3], sometimes blows with a *rushing mighty*[4] force, and sometimes breathes with the softness of the zephyr, even so the Holy Ghost did not always manifest His Presence by these marvellous, startling, gifts. Besides these there were always *more excellent*[5], though less striking, gifts. Such were *love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance*[6]. In these ordinary gifts the Apostles continually exhorted their converts to *increase and abound*[7], and as they are ever needed, so the Holy Ghost was and is ever ready to bestow them.

[1] 1 Cor. xii. 29.

[2] On the gradual cessation of these Miracles of Power, see Trench *On the Miracles*, pp. 53—56, ed. 3.

[3] Jn. iii. 8, *The wind* (πνεῦμα) *bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit* (τοῦ Πνεύματος).

[4] Acts ii. 2. [5] 1 Cor. xii. 31.

[6] Gal. v. 22, 23. Temperance = *self-restraint, self-control.* Greek ἐγκράτεια.

[7] Comp. 1 Thess. iii. 12, "The Lord make you to *increase and abound* in love one toward another, and towards all men;" Col. i. 9, "We do not cease to pray for you, and to desire that ye might be filled with the *knowledge of His will*, in all *wisdom*, and *spiritual understanding*...being fruitful in every good work, and *increasing in the knowledge of God;*" 2 Pet. i. 5—7, "Add to your *faith virtue;* and to *virtue knowledge;* and to *knowledge temperance;* and to *temperance patience;* and to *patience godliness;* and to *godliness brotherly kindness;* and to *brotherly kindness charity.*"

4. **In the Apostolic Age**, therefore, the use of *Laying on of Hands* was always retained; and at the time when the Epistle to the Hebrews was written, i. e. about A.D. 68 or 70, we find it specified as one of the first *principles of the doctrine of Christ*, and mentioned in connection with *the doctrine of Repentance, of Faith, of Baptism, of the Resurrection of the dead, and of Eternal Judgment*[1].

5. **Custom of the Early Church.** From this time forward the observance of the Rite became universal in the Church, and is alluded to by many of the early Fathers[2], and most of the chief writers of the fourth and fifth centuries[3]. At first Imposition of Hands followed immediately after Baptism, so as almost to appear a part of it, or a seal[4] of the grace conferred therein. This practice continued for some time in the Church; and after the second and third centuries, it became usual to administer the Rite, whether in the case of an infant or an adult, with four distinct ceremonies, (1) Imposition of Hands, (2) Prayer, (3) Unction with holy Oil[5], and (4) Signing with the sign of the Cross[6].

[1] Heb. vi. 1, 2.

[2] Thus it is mentioned by Tertullian, A.D. 200; by Clement of Alexandria, A.D. 200; by Origen, A.D. 210; by Cyprian, A.D. 250. Bingham's *Antiq.* iv. p. 220. Guericke's *Antiq.* p. 233, n.

[3] "The Fathers held Confirmation as an ordinance apostolic, *always profitable* in God's Church, although not always accompanied with equal largeness of those external effects, which gave it countenance at the first." Hooker, *Eccl. Pol.* v. lxvi. 4.

[4] Hence in Greek, Confirmation was called *σφραγίς, a seal*, and in Latin, *sigillum, consignatio*. See the Greek of Eph. i. 13.

[5] Hence the ordinary Greek name for Confirmation is *χρῖσμα = Anointing*; in Latin, *Unctio*. Comp. the Greek of 2 Cor. i. 21; 1 Jn. ii. 20.

[6] Bingham's *Antiq.* iv. p. 220; Guericke's *Antiq.* p. 233.

6. **At first** it was usual to baptize only in the cathedrals of the various dioceses, and only on the greater Festivals, such as Epiphany, Easter, or Pentecost, when the Bishop was himself present. In the course of time, however, as the Christian Faith spread more and more, priests and deacons began to baptize in other places than the cathedrals, and at other times than the great Festivals.

7. **Eastern and Western Customs.** It became necessary, therefore, to adopt one of two courses, either (1) to give every priest the power of confirming, in which case Baptism and Confirmation would still remain associated, or (2) to defer Confirmation till such time as the Bishop could be present. The former is the course adopted by the Eastern Churches, while the Western Churches have adopted the latter.

8. **The Church of England**, as one of the churches of the West, and possessing "power to decree rites or ceremonies[1]," defers Confirmation till such time as it can be administered by a Bishop and the candidates have "come to years of discretion;" and of the four ceremonies, which once accompanied it, has retained

1. *Imposition of Hands*[2].
2. *Prayer.*

CHAPTER III.

THE ACT OF CONFIRMATION.

1. **From the Preface** we pass on to the Confirmation Office itself, which may be divided into three parts:

[1] See Art. xx.

[2] Χειροθεσία, "the most noted ceremony in the whole affair, and that which most universally prevailed;" Bingham's *Antiq.* iv. 224. Hence the whole Office is called by St Augustine and most of the Latin Fathers, *Manuum Impositio, the Imposition of Hands.*

(1) The Confirmation *by* the Candidates of their Baptismal Vows;

(2) The Confirmation *of* the Candidates by the Imposition of the Hands of the Bishop.

(3) The Prayer and Benediction.

2. **The Solemn Question.** On the day appointed, all that are then to be confirmed, are placed and stand in order before the Bishop, and he then addresses to them the Solemn Question:—

Do ye here, in the presence of God, and of this congregation[1], *renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming*[2] *the same in your own persons, and acknowledging yourselves bound to believe and to do all those things*[3], *which your Godfathers and Godmothers then undertook for you?*

3. **The Answer.** To this question every candidate is required to answer audibly, *I do*, and thus publicly "ratify and confirm" in his own person his Baptismal Vow.

[1] Compare the words of the Preface, "openly before the Church." It was the custom of the Jews, when children were twelve years of age, and had learnt the Law and their prayers, to bring them before the congregation, upon which they were declared "Sons of the Law" or of "the Precept." Hence, when "He was twelve years of age," we read that our Lord went up with His parents to Jerusalem at the Passover. See Lightfoot and Wetstein on Lk. ii. 42.

[2] The clause ran, "ratify and *confess* the same," in the Prayer-Book of 1549; comp. Mtt. x. 32, "Whosoever therefore shall *confess* Me before men, him will I *confess* also before My Father Which is in heaven."

[3] Comp. the Preface, "...Promise that by the grace of God they will evermore endeavour themselves faithfully to observe such things..." For this use of the word *endeavour*, comp. the Collect for the 2nd Sunday after Easter, "daily *endeavour* ourselves to follow the blessed steps of His most holy life;" and the answer in the Ordination Service, "I will *endeavour* myself, the Lord being my helper." *Class Book of the Catechism*, 3rd ed., p. 176.

4. **The Versicles.** Immediately after these solemn words have been uttered, the Bishop reminds those who have uttered them that their strength and *help* to keep this holy resolution *is in the Name of the Lord*[1]; to which the answer is, *Who hath made heaven and earth*[2], and therefore can do all things, and prove Himself a strong Tower to all that trust in Him. Having reminded all present of the only Source, whence true strength comes, the Bishop proceeds, *Blessed be the Name of the Lord;* to which the response is, *Henceforth, world without end*[3]. He then puts up a petition very appropriate to what is about to follow, *Lord, hear our prayer;* to which the answer is, *And let our cry come unto Thee*[4].

5. **The Prayer of Invocation.** After the alternate supplications contained in these versicles and responses, he proceeds to offer up a solemn Prayer of Invocation, saying, *Let us pray.* The Collect, in which this Invocation is contained, is of great antiquity. It has been used in the Church of England for nearly 1200 years, and can be traced back to a still more distant period[5]. In it the Bishop prays that the Almighty and Everliving God, Who has vouchsafed to regenerate each candidate at his Baptism will henceforth strengthen them with the Holy Ghost the Com-

[1] Ps. cxxiv. 8. With this versicle the Office of Confirmation commenced in ancient times.

[2] *ib.;* Ps. cxxi. 1, 2. [3] Ps. cxiii. 2.

[4] Ps. cii. 1. The last of these versicles and its response were added in 1552, but are very often found in ancient Offices.

[5] It is of primitive antiquity, being in the Sacramentaries of St Gregory and Gelasius, and also in St Ambrose's Treatise on the Sacraments ii. 3; iii. 7; while its position and use indicate a still higher antiquity. It is also to be found in the Confirmation Office of the Eastern Church. It is extant in a Pontifical of Egbert, Abp. of York, *circa* A.D. 700, so that we know it has been used in the Church of England for at least 1150 years. Blunt's *Annot. Prayer Book*, p. 257, notes.

forter[1], and daily increase in them His manifold gifts of grace.

6. **The Sevenfold Gifts.** The gifts which he prays the Anointing Spirit to bestow upon them are sevenfold[2]; the spirit of (1) Wisdom, and (2) Understanding; the spirit of (3) Counsel, and (4) Ghostly[3] Strength; the spirit of (5) Knowledge, and (6) True Godliness; and (7) the spirit of Holy Fear and Reverence toward God. These blessed gifts are enumerated in the xith chapter of Isaiah, who foretells that these graces would in all their fulness rest on Him, Who should *come forth of the stem of Jesse, and grow out of his roots as a Branch.* This Branch was our Lord and Saviour Jesus Christ, Who at His Baptism was anointed[4] to be our Prophet, Priest, and King.

7. **Their Import.** As therefore they rested on Him, so the Bishop prays they may rest on all the candidates for Confirmation, and impart to them the spirit of Wisdom to choose what is good; the spirit of Understanding to know their duty; the spirit of Counsel to guide them in all their doubts; the spirit of Ghostly Strength to enable them to resist all temptations to sin; the spirit of Knowledge or discerning between good and evil; the spirit of Piety in all their actions; the spirit of the Fear of the Lord, and of Reverence toward Him in all their life and conversation[5].

[1] That is, the *Strengthener* and *Supporter*, from the late Latin *comfortare* (Fr. *conforter*, from *con* and *fortis* = *to strengthen*). Comp. Wiclif's version of Phil. iv. 13: "I may all things in Him that *comfortith* me," *i.e.* strengtheneth me. The Greek word παρακλήτος has the twofold sense, (1) of the *Advocate*, (2) of *Supporter* or *Strengthener*.

[2] Comp. Rev. i. 4; iv. 5.

[3] That is, *Spiritual*. Ghostly is from the A.-S. *gástlic* = *spiritual*, from A.-S. *gást*, S. *geist* = *spirit, breath*.

[4] Mtt. iii. 16; Mk. i. 10; Lk. iii. 22.

[5] Comp. Comber's *Companion to the Temple*, p. 223. Bp. Wilson's *Sacra Privata*, p. 113.

8. **The Laying on of Hands.** After this solemn Prayer of Invocation, each candidate kneels before the Bishop, who lays his hand upon his head, and says, *Defend, O Lord, this Thy child with Thy heavenly grace, that he may continue Thine for ever; and daily increase in Thy Holy Spirit more and more, until he come unto Thy everlasting Kingdom.*

9. **The Lord's Prayer.** After the Imposition of Hands, the Bishop turns to those assembled, saying, *The Lord be with you*[1], to which the response is, *And with thy spirit.* Then he proceeds, *Let us pray*, and offers up the Lord's Prayer[2], to which, as this part of the Office partakes of the nature of prayer rather than of praise, the Doxology is not added[3].

10. **The First Collect.** After the Lord's Prayer follow two Collects. The first, composed in 1549[4], is a prayer for all who have been confirmed. In it the Bishop offers a humble supplication to Almighty God, Who alone makes us both to will and to do those things that are good and acceptable to His Divine Majesty. He implores for them a threefold blessing :—

(1) That God's Fatherly Hand[5] may ever be over them ;

(2) That His Spirit may ever[6] be with them ;

(3) That He will so lead them in the knowledge and obedience of His Word[7] that in the end they may obtain everlasting life.

11. **The Second Collect** is a Prayer for the general

[1] Comp. 2 Thess. iii. 16; 2 Tim. iv. 22.

[2] Added in 1661.

[3] Contrast with this the use of the Lord's Prayer in the Post-Communion Service, above, p. 140.

[4] Taken from the Collect which preceded the Laying on of Hands in Hermann's *Consultation*, fol. 191.

[5] Comp. Ezra viii. 22, and Ps. ciii. 13.

[6] Comp. Jn. xiv. 16.

[7] Comp. 2 Tim. iii. 15.

congregation. It is one of the dismissal Collects appointed to be said after the Offertory, when there is no Communion, and was added in 1662. It is a Prayer that God will "vouchsafe to direct[1], sanctify, and govern their hearts and bodies in the ways of His laws, and in the works of His commandments, that through His most mighty protection both here and ever, they may be preserved in body and soul[2], through our Lord and Saviour Jesus Christ."

12. **The Benediction.** The Rubric now directs the Bishop to pronounce the Apostolic Benediction[3]. The ancient Benedictions in this place were sometimes very long. The one here given is that of the ancient Sarum Office, but it was formerly preceded by the 5th and 6th verses of the cxxviiith Psalm[4]. With it the Service of Confirmation comes to a close[5].

[1] Comp. Prov. iii. 6.
[2] Comp. 1 Thess. v. 23.
[3] Comp. 2 Cor. xiii. 14.
[4] Blunt's *Ann. Prayer-Book*, p. 260, n.
[5] The final Rubric is from the Office of 1549, with the addition of the words, "*or be ready and desirous to be confirmed.*"

APPENDIX.

I.

TABLE OF DATES

OF EVENTS CONNECTED WITH THE HISTORY OF THE BOOK OF COMMON PRAYER.

A.D.	
398	Litanies at Constantinople.
451	Leo, Pope, arranged the Eucharistic Office of the Roman Church, called the *Leonine Sacramentary*.
460	Mamertus, Bishop of Vienne, appoints Litanies on the three *Rogation-days*.
492	Gelasius, Pope : *Gelasian Sacramentary*.
590	Gregory the Great, Pope, appoints the sevenfold Litany : *Gregorian Sacramentary*.
597	Augustine, the Missionary from Rome, arrives in England.
747	Council of Cloveshoo receives the Roman martyrology and Litany-days.
800	Invocation of Saints added to the Litany.
1080	Breviary first mentioned.
1085	Osmund, Bishop of Sarum : his arrangement of the Offices received, and called the *Use of Sarum*.
1400	The *Prymer* in English.
1414	The *Use of St Paul's* discontinued.
1516	Amended edition of the *Sarum Portifory*.
1530	Marshall's Primer in English.
	The Augsburg Confession drawn up by Melancthon.

A.D.

1531 LUTHER's Nuremberg form of Service.

1534 Convocation request an English Bible to be authorized.

The Papal Supremacy rejected by the English Church.

1535 Second edition of MARSHALL's Primer (the first of Dr Burton's *Three Primers*).

COVERDALE's Bible.

1536 The X. Articles about Religion, set forth by Convocation with the King's authority.

1537 The publication of MATTHEWES' Bible (translated by Tyndall, Rogers, and Coverdale).

'The Institution of a Christian Man,' or the *Bishops' Book*, put forth by Cranmer's influence, with the sanction of Convocation and the King.

[This seems the culminating point of the Reformation under Henry VIII.]

1539 Bishop Hilsey's Primer (the second of Dr Burton's *Three Primers*).

The Great Bible, or *Cranmer's*.

1540 The English Bible set up in Churches.

1541 The Bible 'of the largest and greatest volume' printed.

1542 The reading of the New Testament forbidden to all below a certain rank.

Revised *Sarum Portiforry*.

The *Use of Sarum* ordered to be observed throughout the province of Canterbury.

1543 'A necessary Doctrine and Erudition for any Christian Man,' or the *King's Book*, put forth by the influence of Gardiner, sanctioned by the King and Convocation.

1544 *May*.—Litany in English.

1545 King Henry's Primer (the third of Dr Burton's *Three Primers*).

1547 *Jan.* 28.—Accession of EDWARD VI.

July.—Publication of the First Book of Homilies.

October.—A reformation of the Public Service, prepared by Melancthon for HERMANN, Archbishop of Cologne, which had been first put forth in German, in 1543, and afterwards in Latin, in 1545, was now translated into English, entitled, 'A simple and religious *Consultation*,' &c.

A.D.

November.—The Primer of 1545, reprinted.

December.—*Communion in both kinds* approved by Convocation, and sanctioned by Parliament.

1548 *March* 8.—The 'Order of the Communion.'

July.—Publication of Cranmer's *Catechism* (originally written in German, translated into Latin by Justus Jonas, and from Latin into English by Cranmer, or one of his chaplains).

November.—The First English Prayer-Book discussed by Convocation.

1549 *January.*—The first Act of Uniformity.

June 9 (Whitsun-Day).—The English Prayer-Book used.

November.—The old Service-Books ordered to be destroyed.

1550 *February.*—The English Ordinal published.

July.—John Laski (or à Lasco) appointed superintendent of the foreign congregations in London.

Valerandus Pollanus, with a congregation of French and Walloon refugees, settled at Glastonbury.

1551 Revision of the Prayer-Book.

January.—Bucer and Martyr, the King's Professors of Divinity at Cambridge and Oxford, write concerning alterations in the Prayer-Book.

Commission to prepare *Ecclesiastical Laws.*

October.—Decree of the Council of Trent on the Lord's Supper.

1552 *April* 6.—The Second Act of Uniformity.

The XLII. Articles.

September 27.—Order to Grafton, the King's Printer, not to issue the new Prayer-Books.

October 27.—Order of Council to add the Declaration about kneeling at Communion.

November.—The Second Prayer-Book of Edward VI. issued.

1553 *March.*—Publication of a reformed Primer (printed in *Liturgies and Documents of Edward VI.* ed. Parker Society).

Bishop Poynet's *Catechism.*

July 6.—Accession of Mary.

1555 *Troubles at Frankfort.*

1558 *November* 17.—Accession of Elizabeth.

A.D.

December.—Two editions of the English Litany published.

A Committee of Divines meet at Sir T. Smith's house.

1559 A Primer published of the form of that of 1545.

June 24.—The revised Prayer-Book to be used.

1560 The Irish Act of Uniformity authorizes the Prayer-Book in Latin.

1561 Revised Calendar.

1562 JEWEL'S *Apology*.

NOWELL'S *Catechism*.

The XXXIX. Articles.

1564 The Second Book of Homilies (prepared principally, it is said, by Jewel).

1565 The 'Advertisements' of Elizabeth.

1568 The *Bishops' Bible* published under the superintendence of Archbishop Parker.

1570 Bull of Excommunication issued by Pope PIUS V. against Queen ELIZABETH.

1571 Proposal to reform some things in the Prayer-Book.

The XXXIX. Articles revised, brought into their present form, and required to be subscribed by the clergy.

1578 Puritan edition of the Prayer-Book.

1603 *March* 24.—Accession of JAMES I.

The Millenary Petition.

1604 *January* 14, 16, 18.—The Conference at Hampton Court.

Changes in the Prayer-Book, or *Explanations*, ordered by King JAMES I.

The Canons (being 141 in number) were collected by Bishop Bancroft out of the Articles, Injunctions, and Synodical Acts published in the reigns of EDWARD VI. and ELIZABETH, particularly those put forth in 1571 and 1597.

1607 The *Translation of the Bible* (which occupied three years) commenced.

1625 *March* 27.—Accession of CHARLES I.

1637 The Prayer-Book for Scotland.

1641 Committee of the Lords on Church Reform.

1643 The Westminster Assembly of Divines.

September 25.—*The Solemn League and Covenant*, founded on an oath taken by the Scots five years before, now received by the Parliament at Westminster, and imposed upon all ministers.

A.D.

1645 *The Directory for Public Worship.*

1660 *May* 29.—Restoration of King CHARLES II.
October.—Royal Declaration on Ecclesiastical Affairs.

1661 *April* 15.—The Conference opened at the Savoy.
The Book of Common Prayer revised; and December 20, subscribed by Convocation.

1662 *May.*—Act of Uniformity.
August—November.—The Irish Convocation receives the revised Prayer-Book.

1666 Irish Act of Uniformity.

1689 Commission of King WILLIAM III. to revise the Prayer-Book.

1691 The Non-jurors.

1789 The Book of Common Prayer revised for the Episcopal Church in the United States.

1859 *January* 17.—The Services for the State Holydays (Nov. 5, Jan. 30, May 29) removed from the Prayer-Book by Royal Warrant.

II.

The Lord's Prayer.

FROM THE PRYMER CIRC. A.D. 1400[1].

Oure fadir, that art in heuenes, haleuid be thi name: thy rewme come to thee: be thi wille do as in heuene and in erthe: oure eche daies breed ȝyue us to day: and forȝyue us oure dettis, as and we forȝeuen to oure dettouris: and ne lede us into temptacioun: but delyuere us fro yuel. So be it.

[1] Maskell's *Mon. Rit.* II. 175.

III.

Canticum S. Ambrosii et Augustini.	*Ps. Te Deum Laudamus.* From the Primer circ. A.D. 1400.
Te Deum laudamus : te Dominum confitemur.	We herien[1] thee god : we knowlechyn thee lord
Te æternum Patrem : omnis terra veneratur.	Thee, euerlastynge fadir : al the erthe worchipith.
Tibi omnes Angeli : tibi cœli et universæ potestates,	To thee alle aungelis : to thee heuenes and alle maner poweris.
Tibi Cherubin et Seraphin : incessabili voce proclamant,	To thee cherubyn and seraphym : crien with uncecynge vois.
Sanctus, Sanctus, Sanctus : Dominus Deus Sabaoth;	Hooli, Hooli, Hooli : Lord God of vertues[2].
Pleni sunt cœli et terra : majestatis gloriæ tuæ.	Heuenes and erthe ben ful : of the mageste of thi glorie.
Te gloriosus Apostolorum chorus,	Thee, the glorious cumpany of apostlis.
Te Prophetarum laudabilis numerus,	Thee, the preisable noumbre of profetis.
Te Martyrum candidatus : laudat exercitus.	Thee, preisith the white oost of martirs[3].
Te per orbem terrarum : sancta confitetur ecclesia;	Thee, hooli chirche knowlechith throuȝ al the world.
Patrem immensæ majestatis;	Fadir of riȝt greet mageste.
Venerandum tuum verum et unicum Filium;	Thi worshipful, verrei[4], and oonli sone.
Sanctum quoque Paracletum Spiritum.	And the hooli goost oure counfortour.
Tu Rex gloriæ Christe.	Thou, crist, kyng of glorie.
Tu Patris sempiternus es Filius.	Thou art the endeles sone of the fadir.

[1] Herien] A.-S. *hérian*, O. E. *hery* = to praise, worship. Comp. "Forsothe, Hieu dydde this aspyingly, that he distruye alle the *heryeris* of Baal." Wiclif, 2 Kings x. 19.

[2] Lord God of vertues] "of oostis," Douce MS. 275, fol. 6 *b*, in the Bodleian Library, Oxford. See above, p. 82, n.

[3] The white oost of martirs] see above, p. 82, n.

[4] Verrei] See above, p. 82, n. "Thy sothefast worrshippfulle oneliche Sone;" Douce MS. Sothefast from *soð* = truth. Hence a soothsayer is literally a "truth-sayer."

Tu ad liberandum suscepturus hominem : non horruisti Virginis uterum.
Tu devicto mortis aculeo : aperuisti credentibus regna cœlorum.

Thou wert not skoymus[1] of the maidens wombe to delyuer mankynde.
For thou ouercamest the sharpnesse of deeth : thou openedist to men that bileeueden in thee the kyngdoms of heuenes.

Tu ad dexteram Dei sedes in gloria Patris.

Thou sittist on goddis riȝt syde, in the ioie of the fadir.

Judex crederis esse venturus.

Thou art bileeued to be juge to come.

Te ergo quæsumus, famulis tuis subveni : quos pretioso sanguine redemisti.

Therfor we preien thee, helpe thou thy seruauntis : that thou hast bouȝt with thi precious blood.

Æterna fac cum sanctis tuis: in gloria numerari.

Make hem to be rewardid with thi seyntis : in blisse, with euerlastinge glorie.

Salvum fac populum tuum Domine : et benedic hæreditati tuæ.
Et rege eos : et extolle illos usque in æternum.
Per singulos dies benedicimus te.
Et laudamus nomen tuum in sæculum ; et in sæculum sæculi.
Dignare Domine die isto sine peccato nos custodire.
Miserere nostri Domine : miserere nostri.
Fiat misericordia tua Domine super nos : quemadmodum speravimus in te.
In te Domine speravi : non confundar in æternum.

Lord, make thi peple saaf, and blesse to thin eritage.
And gouerne hem : and make hem hiȝ withouten ende.
We blessen thee bi alle daies.
And we herien thi name into the world : and into the world of world.
Lord, fouche saaf to kepe us to day : with oute synne.
Lord, haue merci on us ; haue merci on us.
Lord, be thi merci maad[2] upon us : as we han hopide in thee.
Lord, I haue hopide in thee : be I not schent[3] withouten ende.

[1] Skoymus] See above, p. 83, n. ; and compare
"Nif he nere *scoymus* and skyg and non scaþe louied,
Hit were a meruayl to much, hit moȝt not falle."
"So is he *scoymus* of scaþe þat scylful is euer."
Early English Alliterative Poems in the West Midland dialect of 14th century. Ed. Morris. E. E. T. S. 1864.
[2] Maad] See above, p. 83, n. [3] Schent] See above, p. 84, n.

IV.

Symbolum Apostolorum.	*The Apostles' Creed.* THE PRYMER CIRC. A.D. 1400[1].
1 Credo in Deum Patrem Omnipotentem, Creatorem cœli et terræ:	1 I bileue in god, fadir almyȝti, makere of heuene and of erthe:
2 Et in Jesum Christum, Filium Ejus unicum, Dominum nostrum:	2 And in Jesus Crist the sone of him, oure lord, oon aloone:
3 Qui conceptus est de Spiritu Sancto, natus ex Maria Virgine:	3 Which is conceyued of the hcoli gost, born of Marie maiden:
4 Passus est sub Pontio Pilato, crucifixus, mortuus, et sepultus:	4 Suffride passioun undir pounce pilat: crucified, deed, and biried:
5 Descendit ad inferna, tertia die resurrexit a mortuis:	5 He wente doun to hellis: the thirdde day He roos aȝen fro deede:
6 Ascendit ad cœlos; sedet ad dexteram Dei Patris omnipotentis:	6 He steiȝ[2] to heuenes: he sittith on the riȝt side of god the fadir almyȝti
7 Inde venturus est judicare vivos et mortuos:	7 Thenus he is to come for to deme the quyke and deede:
8 Credo in Spiritum Sanctum:	8 I bileue in the hooli goost.
9 Sanctam Ecclesiam Catholicam: Sanctorum Communionem:	9 Feith of hooli chirche: communynge of seyntis:
10 Remissionem peccatorum:	10 Forȝyuenesse of synnes:
11 Carnis Resurrectionem:	11 Aȝenrisyng of fleish:
12 Vitam æternam.	12 And euerlastynge lyf. so be it.

[1] Maskell's *Mon. Rit.* Vol. II. p. 177.

[2] Steiȝ] A.-S. *stigan* = to ascend, rise. Compare

"Þat cryst hym self on holy Þursday
Stegh in to heuene in flesch and blod."

Myrc's *Instructions for Parish Priests*, p. 16. Early English Text Society.

V.

The Nicene Creed.
A.D. 325.

Πιστεύομεν εἰς ἕνα Θεὸν Πατέρα, παντοκράτορα, πάντων ὁρατῶν τε καὶ ἀοράτων ποιητήν. Καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν, τὸν Υἱὸν τοῦ Θεοῦ, γεννηθέντα ἐκ τοῦ Πατρὸς, μονογενῆ, τουτέστιν ἐκ τῆς οὐσίας τοῦ Πατρός· Θεὸν ἐκ Θεοῦ, φῶς ἐκ φωτὸς, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ Πατρί· δι' οὗ τὰ πάντα ἐγένετο, τά τε ἐν τῷ οὐρανῷ καὶ τὰ ἐν τῇ γῇ· τὸν δι' ἡμᾶς τοὺς ἀνθρώπους, καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα, καὶ σαρκωθέντα, καὶ ἐνανθρωπήσαντα· παθόντα, καὶ ἀναστάντα τῇ τριτῇ ἡμέρᾳ· ἀνελθόντα εἰς τοὺς οὐρανούς· καὶ πάλιν ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς. Καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον.

The 'Nicene' or 'Constantinopolitan[1]' Creed.
A.D. 381.

Πιστεύομεν εἰς ἕνα Θεὸν Πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς, ὁρατῶν τε πάντων καὶ ἀοράτων. Καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν, τὸν Υἱὸν τοῦ Θεοῦ τὸν μονογενῆ, τὸν ἐκ τοῦ Πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων· φῶς ἐκ φωτὸς, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ· γεννηθέντα, οὐ ποιηθέντα, ὁμοούσιον τῷ Πατρί· δι' οὗ τὰ πάντα ἐγένετο, τὸν δι' ἡμᾶς τοὺς ἀνθρώπους, καὶ διὰ τὴν ἡμετέραν σωτηρίαν, κατελθόντα ἐκ τῶν οὐρανῶν, καὶ σαρκωθέντα ἐκ Πνεύματος ἁγίου, καὶ Μαρίας τῆς παρθένου, καὶ ἐνανθρωπήσαντα· σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου, καὶ παθόντα, καὶ ταφέντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς· καὶ ἀνελθόντα εἰς τοὺς οὐρανούς, καὶ καθεζόμενον ἐκ δεξιῶν τοῦ Πατρός· καὶ πάλιν ἐρχόμενον μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς· οὗ τῆς βασιλείας οὐκ ἔσται τέλος· Καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον, τὸ Κύριον, καὶ τὸ ζωοποιὸν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον, καὶ συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν προφητῶν. Εἰς μίαν ἁγίαν καθολικὴν καὶ ἀπο-

[1] See above, p. 88.

στολικὴν ἐκκλησίαν· ὁμολογοῦμεν ἓν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν, προσδοκῶμεν ἀνάστασιν νεκρῶν, καὶ ζωὴν τοῦ μέλλοντος αἰῶνος. Ἀμήν.

VI.

Symbolum Athanasii.

Quicunque vult salvus esse : ante omnia opus est ut teneat catholicam fidem.

Quam nisi quisque integram, inviolatamque servaverit : absque dubio in æternum peribit.

Fides autem catholica hæc est, ut unum Deum in Trinitate : et Trinitatem in Unitate veneremur.

Neque confundentes personas : neque substantiam separantes.

Alia est enim persona Patris, alia Filii, alia Spiritus Sancti.

Sed Patris, et Filii, et Spiritus Sancti una est Divinitas : æqualis gloria, coæterna majestas.

Qualis Pater, talis Filius : talis Spiritus Sanctus.

Increatus Pater, increatus Filius : increatus Spiritus Sanctus.

Immensus Pater, immensus Filius : immensus Spiritus Sanctus.

Æternus Pater, æternus Filius : æternus Spiritus Sanctus.

Et tamen non tres æterni : sed unus æternus.

Sicut non tres increati, nec tres immensi : sed unus increatus, et unus immensus.

Similiter omnipotens Pater, omnipotens Filius : omnipotens Spiritus Sanctus.

Et tamen non tres omnipotentes : sed unus omnipotens.

Ita Deus Pater, Deus Filius : Deus Spiritus Sanctus.

Et tamen non tres Dii : sed unus est Deus.

Ita Dominus Pater, Dominus Filius : Dominus Spiritus Sanctus.

Et tamen non tres Domini : sed unus est Dominus.

Quia sicut singillatim unamquamque Personam, Deum et Dominum confiteri Christiana veritate compellimur.

Ita tres Deos aut Dominos dicere, catholica religione prohibemur.

Pater a nullo est factus : nec creatus, nec genitus.

Filius a Patre solo est : non factus, nec creatus, sed genitus.

Spiritus Sanctus a Patre et Filio : non factus, nec creatus, nec genitus, sed procedens.

Unus ergo Pater, non tres Patres; unus Filius, non tres Filii : unus Spiritus Sanctus, non tres Spiritus Sancti.

Et in hac Trinitate nihil prius aut posterius : nihil majus aut minus.

Sed totæ tres personæ coæternæ sibi sunt et coæquales.

Ita ut per omnia (sicut jam supra dictum est) et Unitas in Trinitate : et Trinitas in Unitate veneranda sit.

Qui vult ergo salvus esse : ita de Trinitate sentiat.

Sed necessarium est ad æternam salutem : ut incarnationem quoque Domini nostri Jesu Christi fideliter credat.

Est ergo fides recta, ut credamus et confiteamur : quia Dominus noster Jesus Christus, Dei Filius, Deus et homo est.

Deus est ex substantia Patris ante sæcula genitus : et homo est ex substantia matris in sæculo natus.

Perfectus Deus, perfectus homo : ex anima rationali et humana carne subsistens.

Æqualis Patri secundum Divinitatem : minor Patre secundum humanitatem.

Qui licet Deus sit et homo : non duo tamen, sed unus est Christus.

Unus autem, non conversione Divinitatis in carnem : sed assumptione humanitatis in Deum.

Unus omnino, non confusione substantiæ : sed unitate personæ.

Nam sicut anima rationalis et caro unus est homo : ita Deus et homo unus est Christus.

Qui passus est pro salute nostra, descendit ad inferos : tertia die resurrexit a mortuis.

Ascendit ad cœlos, sedet ad dexteram Dei Patris Omnipotentis : inde venturus est judicare vivos et mortuos.

Ad cujus adventum omnes homines resurgere habent cum corporibus suis : et reddituri sunt de factis propriis rationem.

Et qui bona egerunt ibunt in vitam æternam, qui vero mala in ignem æternam.

Hæc est fides catholica, quam nisi quisque fideliter firmiterque crediderit : salvus esse non poterit.

Gloria Patri, &c.

EXAMINATION PAPERS

SET AT

THE OXFORD AND CAMBRIDGE LOCAL EXAMINATIONS.

I.

1. Explain the usage of the following words in the Prayer Book: the Ordinary, Minister, Rogation, Wealth, Hell, Ember.

2. When may not the *Benedictus* be said? What portion of Scripture does the *Benedicite* most resemble? What names do the three persons mentioned in the last verse bear in Scripture history?

3. Give the titles of the Prayers and Thanksgivings for special occasions, and write out the 'Prayer that may be said after any of the former.'

4. Distinguish between "heresy" and "schism." 'To beat down Satan under our feet.' On what passage of Scripture is this petition founded?

5. Upon what principle have the compilers of the Prayer Book inserted or omitted the Doxology in the Lord's Prayer?

6. Why is the first Creed designated 'The Apostles' Creed'? Give Scripture proofs of the Articles: 'He descended into hell,' and 'The Resurrection of the Dead.' What is the origin of the word *Church?* Why is the Church characterised as Holy and Catholic?

7. What is the Scriptural authority for Confirmation?

8. Are the present 'gifts' of Confirmation the same as those which originally accompanied the 'laying on of hands'?

II.

1. Explain the following phrases, and state where they occur:—

(1) The Holy Catholic Church.
(2) The fellowship of the Holy Ghost.
(3) Heresy and schism.

2. How many purposes of Public Worship are enumerated in the opening Exhortation?

3. How are they severally provided for in our Morning Service?

4. 'The *Te Deum* is at once Prayer, Praise, and Confession of Faith.' Illustrate this statement by citations.

5. Write out the 'Prayer of St Chrysostom,' and compare it with the words of Holy Scripture. Is there any peculiarity in the form of this prayer?

III.

1. What are the chief differences between the first and second Prayer Books of Edward VI., and what reasons did the compilers give for making them?

2. Whence is the *Benedicite* obtained? On what other composition is it probably founded? Who were Ananias, Azarias and Misael?

3. Are there any traces of Creeds in the New Testament? Explain their necessity and growth in the early ages of the Church. Explain 'Hell'—'Holy Catholic Church'—'Communion of Saints'.

4. Into what parts may the Litany be divided? quote one petition from each. To whom is the greater part of it addressed? Support your answer by a quotation.

5. Explain the following words and phrases: *Use; Litany; wealth; Amen; sins, negligences and ignorances; endeavour themselves; in knowledge of Whom standeth our eternal life;* and state where they respectively occur.

6. What Scriptural authority is there for the rite of Confirmation? What is the explanation of *Confirmation* given in the Title of the Order for Confirmation in the Prayer Book?

7. What is required of them that come to be Confirmed, and what are the benefits to be obtained?

IV.

1. Give the exact sense of the following titles addressed to our blessed Lord in our Liturgy: Saviour, Christ, Redeemer, Mediator, Advocate, Lamb of God, Son of David.

2. Quote passages of Scripture in illustration of their meaning.

3. What was the object with which the Savoy Conference was held, and what were its practical results? Do you know of any earlier meeting with a similar purpose?

4. Refer the following passages to the part of the Service in which they are found, with a short explanation: (1) 'God of Sabaoth'; (2) 'By thy Cross and Passion'; (3) 'Bless thine heritage'; (4) 'Restore thou them that are penitent'; (5) 'the healthful spirit of thy grace'; (6) 'our sins, negligences, and ignorances.'

5. Explain the meaning, and, where you can, add the derivation, of the following words: *Baptism, Curate, Deacon, affiance, tribulation, function.*

V.

1. Explain, by derivation or otherwise, the terms Liturgy, Collect.

2. What were the *earliest* uses of 'Litanies'? In what petitions of our Litany would they seem specially traceable? Mention any alterations by *addition* or *omission* made in the Litany since Cranmer's time.

3. Give the meaning of the following words as used in the Prayer Book, and quote any passages in which they occur: affiance, endue, vouchsafe, ghostly, heritage, sanctify, kindly, elect, estate, unfeignedly.

4. Enumerate the constituent parts of the 'Order for Morning Prayer': (1) in the order in which they stand, assigning very brief reasons for that order; (2) as nearly as you can according to the dates of their composition, beginning with the earliest.

5. What are the conditions, as set forth in our Public Service, upon which we may hope for the remission of our sins?

6. Paraphrase the three promises made on behalf of infants at their baptism, and explain their full meaning.

7. What prayers in the Liturgy are more particularly addressed to our Saviour?

VI.

1. At what place in the Order for Morning Prayer was the old Latin Service transferred to the Prayer Book? Explain the reason of the Rubric preceding the Lord's Prayer where it first occurs. Why was this Prayer called the Prayer of the Faithful?

2. Give a brief analysis of the *Te Deum*. What is the legend as to its composition? To whom may it with most probability be ascribed?

3. What is the origin of the word *Creed?* Give, with explanation, any other names which have been given to the Creeds. What is the probable origin of Creeds? What do you understand by the Descent of Christ into Hell? Upon what passages of Scripture is this article of the Faith founded? Explain those you quote.

4. Give the explanation and derivation of the terms, Lesson; Collect; Litany; Father, of Heaven; tribulation; wealth; kindly fruits of the earth; Bishop; Priest; Deacon; Lesser Litany; Curate.

5. Quote the Prayer of St Chrysostom. What is our Saviour's promise on which it is founded?

6. Whence is the benediction taken with which the Order for Morning Prayer concludes?

7. What is Confirmation? With what rite was it anciently associated?

8. In what sense may it be called a Sacrament?

9. Give Scriptural authority for it, and write a short outline of the Order for Confirmation.

VII.

1. Give the dates of the first and second edition of the Book of Common Prayer, and of its last revision. On what earlier forms was the Order for Morning Prayer based? How did the Morning Prayer in the first reformed Prayer Book differ from the present?

2. What is known as to the date and place of writing of the *Te Deum?* What views have been held as to its author? Are there any clauses in it where you would alter the translation? What does the word *Sabaoth* mean?

3. What was the primary object of Creeds? To what Church does the present form of the Apostles' Creed seem to be due?

4. Explain, and where necessary derive, the following: Collect, Anthem, Chancel, Lesson, Amen.

5. What references are there in the New Testament to the practice of reading Scripture in Divine Service among the Jews?

6. What is meant in the Prayer Book by the word *Curate?*

7. What does the word *Litany* mean? What was the original idea of Litanies?

8. How would you divide the present Litany? Comment on the words, "heresy," "schism," "affiance," "kindly fruits." Who was St Chrysostom?

9. What is the object and what are the benefits of Confirmation?

10. What Scriptural authority can you adduce for it?

VIII.

1. What parts of the Morning Service are (1) derived from early Christian sources? (2) taken direct from the Bible?

2. Explain the meaning of these expressions in the Litany:—(1) O God the Father, *of heaven.* (2) The *kindly* fruits of the earth. (3) In all time of our *wealth.*

3. What people in the congregation does the Absolution declare to be pardoned by God?

4. Why are the *Venite*, *Benedictus*, and *Benedicite* called by those names? Write down the first verse of each.

5. What references to Jewish and to Christian Baptism are found in the Gospels and Acts?

6. Explain the words—*Lesson*, *Doxology*, *Collect*, *Catechism*, *Canticle.*

IX.

1. What was the *general* character and tendency (omitting details) of the three Revisions of the Prayer Book known as (1) King Edward's Second Prayer Book; (2) Queen Elizabeth's Book of 1559; (3) The Edition of 1662?

2. When were (1) The General Thanksgiving, (2) The Office of Adult Baptism, (3) The words now used in administering the Bread and Wine to Communicants, inserted in the Prayer Book, and for what reason?

3. Explain the words:—Lent, Rogation Days, Maundy Thursday, Catechism, Curate.

4. Account for the Prayer-Book Version of the Psalms differing from that in the Bible.

5. Explain the passages:—(1) 'Lord and Giver of Life.' (2) 'He descended into hell.' (3) 'All other deadly sin.' (4) 'The leaven of malice and wickedness.'

X.

1. In what year was the first Prayer Book of Edward VI. published, and in what points did the Morning Prayer therein differ from that in our present book? What do you know of the earlier book on which the *daily services* in Edward's book were based? Give the date of the Hampton Court Conference.

2. What do you consider to be the special purport of the hymn *Te Deum?* Are there any points in the translation which require amendment? To what Church do we owe it? Whence do we derive the hymn *Benedicite?*

3. For what end were Creeds first employed? What Creeds are received by the Church of England?

4. What version of the Psalms is that employed in the Prayer Book? Briefly describe the plan according to which Holy Scripture is read in our Church throughout the year.

5. Derive Church, Chancel, Bishop, Priest, Anthem. What is a Collect, and whence are most of our Collects derived?

6. Under what circumstances were Litanies originally used? On what days were they specially said in ancient times, and on what days do we use our Litany now? Give a brief analysis of the present Litany. Mention any changes it has undergone.

7. State clearly what you consider to be the object of Confirmation. Quote and discuss Scriptural allusions to such a rite.

XI.

1. What do you know of the first Book of Common Prayer published in English?

2. Which have been the chief revisions of the English Prayer Book since its first appearance?

3. In what chief particulars does the Order of Morning Prayer differ from the Order of Evening Prayer?

4. From whence are taken the *Benedicite*, the *Magnificat*, the *Cantate Domino*, the *Jubilate*, the *Benedictus?*

5. What Creeds are appointed to be recited at Morning Prayer, and what directions are given with respect to their use? Give the exact title by which each is designated.

6. Give a short account of the Litany.

7. Explain the following words and phrases, and say where each occurs in the Prayer Book:—*Contrite; incarnate; fellowship; unity; sedition; pomps and vanity; quick and dead; Catholic church; state of salvation; kindly fruits; elect people of God.*

8. Explain the words—Litany, Canticle, Lent, Ordinary, Epiphany, Catholic, Curate, Rubric, Rogation days, Minister.

9. What portions of the Order for Morning and Evening Prayer are taken out of the Scriptures?

10. Give a short analysis of the Litany.

I.

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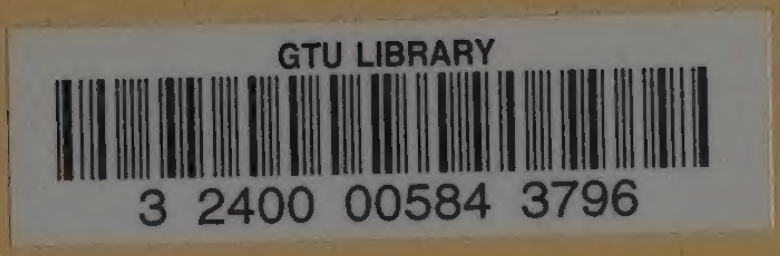

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